Vol. XLI AUGUST, 1909 No. 2

Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

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PHILADELPHIA, 1305 ARCH STREET

American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents a Year

Subscription Price, Foreign, Fifteen Shillings a Year

R. and T. WASHBOURNE, Ltd., 4 Paternoster Row, London, England
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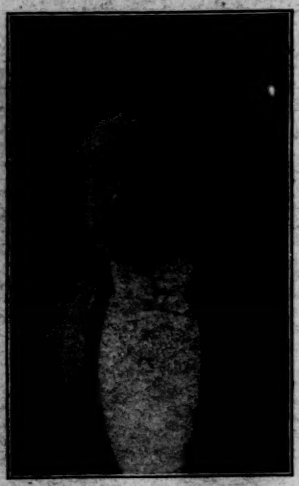

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. XI.—(XLI).—AUGUST, 1909.—No. 2.

MODERNISM AND PROTESTANTISM.

IN two previous articles of this REVIEW [1] an attempt was made to trace to their source the errors condemned by the Holy Father under the name of Modernism. From a study of the writings of leading Modernists, it became clear enough that the whole movement was but a hopeless attempt to reconcile the profession of Catholicism with absolute freedom of thought.

How is it that intelligent men could even think of thus uniting things which can no more be reconciled than fire and water? The answer to this question may be summed up in the following words of a French Jesuit: "It is from Liberal Protestants that the Catholics known as Modernists have in all simplicity borrowed their fundamental theories." [2] These words are but an echo of those of Pius X, who condemns Modernists for maintaining that "Catholicism cannot be reconciled with true science, unless it be transformed into a certain undogmatic Christianity, i. e., into a broad and Liberal Protestantism." [3] In order to understand completely the Modernist movement, we must trace its connexion with Liberal

[1] "Who are the Modernists of the Encyclical?" May, 1908; "Loisy's Theories," January, 1909.

[2] S. Harent: *Etudes* (20 Oct., 1907); translated in *Catholic Mind* (22 Jan., 1908).

[3] Decree *Lamentabili*, Prop. 65.

Protestantism, and show its evolution from the principles of the Reformation.

There is likewise, even in the appreciation of the non-Catholic translator of *Il Santo,* the same appearance of insincerity. "Like Protestants who still profess creeds which they do not believe, these intelligent Catholics [the Modernists] have to resort to strange devices—to devices which to a looker-on appear uncandid if not insincere—in order to patch up a truce between their reason and their faith." [4]

I.

The teachings of what is popularly styled undogmatic Christianity, which is but another name for Liberal Protestantism, have found, during the last few years, a very large number of capable exponents, especially in Germany, England, France, and America. But the clearest and fullest exposition is probably contained in the works of two eminent professors of the faculty of Protestant Theology in the University of Paris, Auguste Sabatier (d. 1901) and Jean Réville (d. 1908). What Renan did fifty years ago to popularize the views of Strauss and the Tübingen school on the Gospels, and on Christ's person and teaching, these writers have lately done for the religious system of Ritschl, Harnack, and other German thinkers who attempt to make the profession of Christianity consistent with disbelief in miracles, in revelation, in Christ's divinity, even in the existence of a personal God. On these subjects their views do not differ substantially from those of Renan; but, while he did not profess to be a Christian, they pretend to a higher and purer form of Christianity. They claim, moreover, that their interpretation is based on psychology and history, and they give it as the only means of reconciliation between the Christian religion and modern thought.

Sabatier's views are to be found in two volumes which have attracted much attention and have been translated into Eng-

[4] *The Saint,* p. xxvii.

lish.[5] Both cover about the same ground and contain a criticism of the religions of authority, i. e. of Catholicism and orthodox Protestantism, as contrasted with the "Religion of the Spirit," i. e. a purely spiritual and undogmatic view of Christianity. In both works the tone is intensely religious and devotional, and it is this that makes them especially dangerous. Most careful readers will agree with Dom Cuthbert Butler, who in a criticism of *Religions of Authority* declares the work to be the most effective attack known to him on Catholicism; for it "sets forth more powerfully than any book the real living difficulties and the fundamental problems in the domain of history which apologists of Catholicism have at the present day to face." [6]

Réville's treatise consists of lectures given at Geneva in the fall of 1902 as an exposition of Liberal Christianity.[7] Here the religious emotion which pervades Sabatier's volumes is wanting and the criticism of orthodox Christianity, especially of Catholicism, is more drastic; but in both writers are to be found the same clearness of exposition, the same views, the same arguments. It is not unfair, therefore, to take them as exponents of Liberal Protestantism. It is easy to recognize in them the Modernist errors condemned in the Encyclical.

Liberal Protestants are strongly opposed to irreligious indifference: "Why am I religious? Because I cannot help it; it is a moral necessity of my being. . . . Humanity is not less incurably religious than I am. . . . When I hear it said 'Priests made religion,' I simply ask, 'And who, pray, made the priests?'" Hence science cannot and will not take the place of religion. "Religion is immortal. . . . I am religious because I am a man and have neither the wish nor the power to separate myself from my kind." [8] There are men

[5] *Esquisse d'une Philosophie de la Religion* (1897); English translation, *Outlines of a Philosophy of Religion* (1897); and *Les Religions d' Autorité et la Religion de l'Esprit* (1903); Eng. trans., *The Religions of Authority and the Religion of the Spirit* (1904).

[6] *Hibbert Journal*, April, 1906.

[7] *Le Christianisme Liberal*, Eng. trans. *Liberal Christianity*, 1903.

[8] *Outlines*, p. 3, 6, 25, 31.

who have crushed all religion out of their life; but "many of these people more or less clearly feel that the suppression of religion leaves a void in the spiritual life. . . . They have a more or less clear intuition that a society without any religion, supposing even that it could subsist, would be diminished, and, so to speak, mutilated. Historical experience in fact enables us to affirm that, if at all times a greater or less number of individuals have been found with no religious life, no society has yet existed without any religion at all. . . . The irreligious free-thinkers of our day who strive to make an end of the Church . . . by destroying all religion . . . are victims of a strange delusion! . . . The very man who naïvely votes to-day for the suppression of God, will to-morrow go once more to Mass. . . . Religion occupies the centre of our spiritual life, in those of us even who revolt against the traditional doctrines." Those who proclaim science to be the enemy of religion are generally men "whose scientific culture is somewhat superficial." [9]

The religion which men need is Christianity. "Natural religion is not a religion . . . it is not found in nature; it is no more natural than it is religious. . . . I am religious because I am a man and do not desire to be less than human. . . . I am a Christian because I cannot be religious in any other way, and because Christianity is the perfect and supreme form of religion in this world." [10] "Liberal Protestants are conscious of being at the very heart of primitive and true Christianity, in deep and living communion with Christ . . . in complete agreement with the teaching of Jesus." [11]

Such statements seem clearly to distinguish Liberal Protestantism from Rationalism. Still Liberal Protestants claim to be, and are, free-thinkers in religious as in other matters. For them there are no miracles, no supernatural revelation, no dogma to be believed on God's authority, no Church organization, no form of worship, no means of grace instituted by

[9] *Liberal Christianity*, 182-185, 189.

[10] *Outlines*, 30, 222.

[11] *Liberal Christianity*, 200, 56.

Christ. Liberal Protestantism is "a religion without dogmas, without religious observances, without magical (sacramental) rites. . . . It includes men who retain a considerable number of traditional doctrines together with others who profess a spiritualistic Pantheism. . . . It maintains that we must seek instruction in religious matters as we do in every other department. . . . It appeals to reason, conscience, and experience only, because these are the only tests of truth which the unfettered minds of modern men can accept. . . . Together with all true free-thinkers, it rejects every religious authority external to man, having the right and the power to dictate his belief and the rules of his conduct." [12] It imposes no external bond upon thought. It rejects the doctrines of orthodox Protestantism as well as of Catholicism, because reason cannot accept them. Liberal Protestants "have freed themselves from the traditional faith, Catholic or Protestant." [13] Is not all this pure rationalism, a giving-up of Christianity? Such an objection, it is claimed, arises only from the traditional conception of religion and of Christianity, a conception which Liberal Protestants have discarded. For them "Religion does not consist in the acceptance of a body of metaphysical doctrines or dogmas, but in a religious attitude of the soul, manifested in a corresponding moral life. . . . The great lesson of religious history and psychology is, that religion is not the same thing as religious philosophy. . . . Religion teaches us nothing either about God's nature or our own. . . . It is essentially a principle of life, the feeling of a living relation between the human individual and the powers or power of which the universe is the manifestation." [14] It is "the intimate consciousness of the link which binds us to the universe . . . the feeling of our absolute dependence upon the universal order," [15] "the recognition of our dependence on universal being, on

[12] *Liberal Christianity*, p. 72, 76, 125, 169, 174.

[13] *Religions of Authority*, 342; *Liberal Christianity*, 142.

[14] *Liberal Christianity*, 4, 64.

[15] Ib., 185, 199; *Outlines*, 21.

God." [16] "Properly understood, religion is only a social bond between man and the superior powers upon whom he feels his own existence to depend. . . . Religion is the prayer of the heart. It is a commerce, a conscious and willed relation into which the soul in distress enters with the mysterious power on which it feels that it and its destiny depend. . . . It is the movement of the soul putting itself into personal relation and contact with the mysterious power whose presence it feels even before it is able to give it a name. Where this inward prayer is wanting there is no religion. On the other hand, wherever this prayer springs up in the soul and moves it, even in the absence of all form and doctrine clearly defined, there is true religion, living piety." [17]

This purely moral conception of religion is given as founded upon a scientific study of the Bible,[18] as "the first results of the method of strictly psychological and historical observation." [19] The mission of Liberal Protestants is "to acquaint the men of our day with this modern conception of religion." [20] Its real basis is agnostic philosophy, according to which human reason cannot know God or other spiritual realities. The intellect is as powerless in religious matters as the heart in questions of science. "Truths of the religious and moral order are known by a subjective act of what Pascal calls the heart. . . . Scientific certitude has as its basis intellectual evidence; religious certitude has for its foundation the feeling of subjective life or moral evidence." [21] Religious knowledge is purely subjective. The philosophical proofs of the existence of God are irremediably weak, useless for religious souls, ineffective for others.

It follows that there can be no question of Revelation in the traditional sense of the word. This idea, it is claimed, is irreligious, mythological, and, at bottom, entirely pagan, an

[16] *Religions*, 70.
[17] *Outlines*, 27, 28.
[18] *Liberal Christianity*, 128.
[19] *Outlines*, xi.
[20] *Liberal Christianity*, 175.
[21] *Outlines*, 312.

idol idea.[22] Here is the substitute offered for it: "Revelation is not a communication once for all of immutable doctrines which only need to be held fast. The object of the revelation of God can only be God Himself, and if a definition must be given of it, it may be said to consist of the creation, the purification, and the progressive clearness of the consciousness of God in man." Hence, "Revelation is as universal as religion itself. . . . It never needs to be proved to any one. . . . The contrary would imply a contradiction. . . . It is nonsense to demand a criterion of evangelical revelation other than itself, any other evidence, i. e. than its own truth, beauty and efficiency. . . . How could it be proved that light shines, except by forcing those who are asleep to awake and open their eyes? . . . Miracle, which formerly established the truth of religion, has become much more difficult to demonstrate than religion itself."[23] "All sciences concur in teaching that miracles do not exist. . . . To-day belief in miracles is only a survival of the erroneous notions which people entertained about nature prior to the results of modern science."[24]

In the Bible we find a revelation, i. e. the record of choice religious experiences; but the inspiration of Biblical writers is neither supernatural nor exclusive; it "does not differ in nature from that which in every age and among all peoples of the past has raised thinkers, noble artists, poets, heroes of conscience . . . above the miserable conditions of human mediocrity."[25]

Although a purely human work, the Bible is most precious for us because "it preserves the record of the noblest and holiest religious experiences which the human race has handed down to us, those namely of the prophets of Israel and more

[22] *Outlines*, 43, 47; *Religions*, 183; cf. Loisy's *Simples Réflexions*, 58, 139; *Autour d'un Petit Livre*, 195; Tyrrell's *Through Scylla and Charibdis*, 205, 292; *Le Programme des Modernistes*, 114.

[23] *Outlines*, 34, 35, 56, 36, 49.

[24] *Liberal Christianity*, 140, 179. Cf. Loisy's *Simples Réflexions*, 156, 227; *Programme*, 116.

[25] *Liberal Christianity*, 31, 33.

especially of the greatest of them all, Jesus Christ." [26] "The Bible is a production of the Holy Spirit, like every other book truly Christian in which the divine and the human are constantly mingled. . . . It is no longer a dogmatic authority. There can be no question of borrowing directly from it and imposing upon modern theology any formula or thesis properly so-called." [27] "It is not because they are in the Bible that we meditate on the exhortations of the prophets or the appeals of Christ; we do so because they are supremely beautiful and beneficent." [28] "They are a divine revelation for us in the measure in which they nourish and sustain the soul; the divine revelation which is not realized in us and does not become immediate, does not exist for us." [29]

These principles are applied to Christ's teaching, as well as to the rest of the Bible. Liberal Protestants accept Christian teaching only after they have seen it to be true; for them, Jesus is no more infallible than any other creature of God. He had only the knowledge which was attainable in His day among the Jews; He believed in miracles; He shared in the ideas of His people concerning the constant intervention of God in the course of nature.[30] He was a mere man. "The orthodox doctrine of the divinity of Christ distorts the true character of the Gospel." [31] In making Christ the Second Person of the Eternal Trinity, the Son of the Father, Consubstantial and Equal, it removes Him from history and transports Him into metaphysics. But thus to deify history is also, in a fashion, to destroy it.[32] Christolatry is the product of the invasion of Greek paganism into primitive Christianity.[33]

The one thing which raises Christ above all other men is His religious consciousness, the attitude of His soul toward

[26] *Ibidem.*

[27] *Religions,* 210, 359. Cf. Loisy's *Simples Réflexions,* 42.

[28] *Liberal Christianity,* 333. [29] *Outlines,* 62, 63.

[30] *Liberal Christianity,* 52, 53, 59. *Outlines,* 192.

[31] *Religions,* 329. [32] *Outlines,* 141.

[33] *Liberal Christianity,* 124. Cf. Loisy's *The Gospel and the Church,* iii, v.; *Quelques Lettres,* 148, etc.; *Programme des Modernistes,* 99, 137-138.

God and man. He felt Himself to be in a filial relation toward God, and God to be in a paternal relation toward Him. This was clearly the distinctive element in His consciousness, the original feature of His piety. This is also the principle and essence of Christianity.[34] To be a Christian does not mean to believe that Jesus Christ is God; nor does it mean to share all His beliefs; for "the doctrines professed by Jesus and the apostles have long since disappeared."[35] Men are "equally good and faithful disciples of Christ so long as they exhibit toward God, as they conceive Him, the sentiments of submission, trust, love, and consecration to His will which Jesus bids them have; so long as they strive to conform their actions and life to these sentiments."[36] To believe in Jesus is an entirely different thing from sharing all His beliefs; it is an act which consecrates the heart, the conscience, the will, the whole spirit to the Heavenly Father; it is to share Jesus' filial piety."[37] This, and this alone, is what makes one a Christian, no matter what his intellectual convictions may be.

It is the error of Rationalism to be anti-religious, to lose sight of the religious contents of dogmas; it is the mistake of orthodoxy to make them represent objective realities; Liberal Protestants "combine veneration for traditional forms with perfect independence of spirit by leaving to believers, on their own responsibility, the right to assimilate them and adapt them to their experience."[38] "It is with religious ideas as with all others; we cannot cite a single one which came down ready made from heaven, none which was not formed in a human brain. . . . Dogmas, doctrines, received beliefs are nothing else than the intellectual expression of the common religious consciousness in a given society."[39] We must distinguish in them the religious, mystical, or practical element which springs from piety, and the intellectual or theoretical element which comes from philosophy; the latter is an at-

[34] *Outlines*, 148.
[35] *Liberal Christianity*, 70.
[36] *Ibidem*, 60.
[37] *Religions*, 233-234.
[38] *Outlines*, 338-342.
[39] *Religions*, 355-357.

tempt to translate the religious emotion or experience into an intellectual judgment. This philosophical expression of a religious experience must necessarily vary, while the properly religious element, the substance of the dogma remains.[40]

Facts of history do not fall within the province of dogma. It is wrong "to try to establish by religious faith the reality of any phenomenon whatever, of which experimental science or intellectual criticism are sole judges."[41]

Liberal Protestants consider it their duty to keep to reality, i. e. to facts capable of being ascertained and verified by experience. But in rejecting the traditional doctrines of Catholic and Protestant orthodoxy, they do not dispute the value of the religious or ethical experiences which they inadequately explain; for instance, they do not believe in Christ's divinity, but they do not take exception to the feeling that inspired the Christians of the past with this and other doctrines.[42] They are willing to go further and to let their weaker brethren retain their faith in the old dogmas, just as the cripple is allowed to use crutches. "Let each one hold the opinions he chooses in the matter [of Christ's divinity]; these speculations will never be anything more than hypotheses."[43]

The only essential condition of membership in the Christian Church is to acknowledge the excellency of the principles of the Gospel and to be prepared to further their realization.[44]

The Church is not to be conceived as "a creation of God, but as the effect of the psychological and social law which decrees that every religion, since it contains an eminent social principle, shall create a religious society."[45] Its mission is not to teach or rule in God's name, but to preserve and to foster the moral principles of the Gospel. It is a means of Christian instruction and education in which the needs of the human soul may be satisfied without sacrificing any of the requirements of reason.[46] The Church is like any human teacher

[40] *Outlines*, 246-248, 336.
[41] *Ibidem*, 311.
[42] *Liberal Christianity*, 108, 116, 82, 129, 113.
[43] *Ibidem*, 115.
[44] *Ibidem*, 130.
[45] *Religions*, 20.
[46] *Religions*, 164-165.

whose instruction must make itself understood and accepted by the reason and conscience of the pupil.[47]

Liberal Protestantism knows no sacraments instituted by Christ; it rejects prayer of petition as a magical conception, a means of provoking miracles, as scarcely reverent, and as opposed to the spirit of the Gospel.[48] The utility of public worship is maintained for the purpose of imparting religious instruction and exciting religious emotions, although it is recognized that some excellent Christians may obtain the same end in other ways.[49] All who strive to practise the Gospel morality are faithful members of the Christian Church. Having rejected "the fatal confusion of religion with a body of doctrines, practices, and rites," they will find in their "feeling of dependence on universal order . . . a religion capable of endowing them with the moral and emotional energies which are the necessary agents of the spiritual life; . . . a religion bringing quietness to man, peace to the soul, resignation and consolation to the inevitable sorrows of our earthly life, and hope of everlasting life," [50] i. e. the certainty that "nothing is lost or destroyed;" for "it behooves us to be reserved when speaking of immortality." [51]

Such is, in its main outlines, the system which under the names of Religion of the Spirit, Liberal Christianity, Liberal Protestantism, the Essence of Christianity, is proposed as a substitute for the faith as understood by Catholics and by orthodox Protestants. Between it and the theories of Loisy and other Modernists the differences are only accidental, as was remarked several years ago by a non-Catholic writer: "Loisy writes as a Roman Catholic. That is an accident of birth and education." In his works, "there is the same his-

[47] *Ibidem*, 144, Cf. Tyrrell's *A Much-Abused Letter*.

[48] *Liberal Christianity*, 179.

[49] *Ibidem*, 136.

[50] How all these blessings flow from such a religion, Réville does not deign to tell us. Certainly he could not appeal in proof to the common experience of mankind.

[51] *Liberal Christianity*, 193-195.

torical development traced in almost the identical language of Harnack and Sabatier." [52]

It is evident that this interpretation of Christianity cannot be reconciled with Catholicism. Is it true, as the leaders of the movement maintain, that it is but the logical and necessary development of the principles of the Reformation?

II.

Nothing was further from the thought of Luther, Calvin, and other so-called reformers, than Christianity without belief. They never meant to do away with authority in religion, but only to substitute the Bible for the Church as the rule of faith. So little did the principle of intellectual liberty appeal to Luther that he frequently denounced reason as blind and mad, as in league with the devil, etc.; hence according to him true believers must trample it under foot, gag and suffocate it.[53] Heretics are to be treated as criminals by Christian princes. The dogmas of the Trinity and the Incarnation, of Original Sin and Redemption, of eternal life and eternal punishment, were as strenuously maintained by Protestants as by Catholics. Some of these doctrines were so transformed as to be not merely mysterious, but positively repugnant and immoral. Such was the case with the doctrine of Original Sin: for the Reformers it consists in a total corruption of human nature, so that fallen man and his best actions are abhorrent to the eyes of God and even little children deserve hell-fire. Men might well ask, on what grounds they were bound to accept this harsh doctrine. They would then find out that "in denying the authority of the Church, the Reformers broke up the basis on which the ancient dogmas had been built." [54]

In vain was the authority of Scripture invoked; for if Protestant Churches did not and could not claim infallibility,

[52] Sterrett: *Freedom of Authority*, 118, 134.

[53] Cf. Baudrillart: *The Catholic Church, the Renaissance, and Protestantism*, pp. 265, 269.

[54] *Outlines*, 253.

how could they draw up infallibly a list of the Sacred Books? Besides, the Reformers proclaimed and practised the right of each individual to interpret the Bible freely: how then could they consistently set up a confession of faith and thus impose on others their own private interpretation of the Scriptures? Logically, reason became for everyone the supreme rule of thought, and Protestantism was bound to end by referring to an inward principle all the forms and manifestations of religion. "The Reformers' title to fame, according to Liberal Protestants, is, that they established a new conception of religion by removing the seat of religious authority from without to within, from the Church to the Christian consciousness." [55] "In principle the ancient dogmatic conception of Christianity was set aside." [56] "To speak of an immutable and infallible dogma in Protestantism is nonsense, since no Protestant church holds itself or can hold itself, without denying itself, to be infallible." [57]

Luther's doctrine of justification by faith contributed also to discredit belief as an essential element of Christianity. What is for him the faith by which a man is justified? "Is it still intellectual adhesion to dogmas or submission to an external authority? No. It is an act of confidence, the act of a child-like heart. In this radical transformation of the notion of faith is to be found the principle of the greatest religious revolution effected in the world since the preaching of Jesus. . . . To maintain that you can only be saved by believing certain theological doctrines, is the same as to say that you can only be saved by doing certain works; it is to add to, or to substitute for, faith some other condition of salvation." [58]

The consequences, however, of this radical change were not foreseen by Luther, nor were they generally drawn out in the Protestant Churches for several centuries. Everywhere confessions of faith were imposed on the faithful as rigidly as

[55] *Religions*, 160.

[56] Harnack's *Outlines of the History of Dogma*, 4.

[57] *Outlines*, 217.

[58] *Outlines*, 210-11, 254.

in the Catholic Church. The right of private judgment and of free interpretation of the Scriptures became a dead letter. Until the middle of the eighteenth century, Catholics and Protestants, Christians and unbelievers, were agreed that Christianity required the acceptance of a certain number of doctrines as revealed of God, however divided they might be on the number of those doctrines, or even on the reasonableness of believing them.

Semler (1725-1791) and Lessing (1729-1781) may be considered as the precursors of Liberal Protestantism. The former made a distinction between religion and theology; he wrote that there were two religions, one public, the other private; that cult constituted the first, which may not be changed; the second depends on the individual, who may add or retrench all that his conscience or reason may demand; he held moreover that one may continue to use traditional forms, if one explains them as he may find convenient.[59]

Lessing placed the essence of Christian faith in feeling, and thus made it independent of criticism. "The letter," he wrote, "is not the spirit, and the Bible is not religion. . . . Even if one were not able to refute all the objections against the Bible, religion would always remain intact in the hearts of those Christians who acquired a deep sentiment of these truths."[60] Harnack calls this sentence "the phrase of deliverence;" and a French Protestant honors Lessing as "the Father of Liberal Protestantism." Under these new leaders, followed by the Biblical scholar Eichorn and a few others, the old Lutheran system was "completely battered down" at the end of the eighteenth century.

The influence of Kant (d. 1804) contributed powerfully to the spread of these ideas. His theory of knowledge makes it impossible to believe in a supernatural revelation; for he claims to have established that the human mind can know only what comes under the senses. As reason cannot know God, there

[59] Baudrillart, *op. cit.*, 285.

[60] Quoted by Baudrillart, *op. cit.* 284.

can be no possibility of His revealing to us a knowledge of Himself or other spiritual realities. This philosophy has been qualified as "an attempt to prove the impossibility of all supernatural dogma." [61]

Kant was fully conscious of this and accepted the consequences of his principle in a work bearing the significant title of "Religion within the limits of Reason." This book has been recently styled "the manual of pure rationalism in religion." [62] Religion, Kant claims, consists essentially in keeping the moral law, which has its source and sanction in man himself; but men are not satisfied with this: they require a revealed religion, so-called, with miracles, dogmas, mysteries, and religious rites. Now, mysteries cannot be believed since they cannot be understood; but the formulas which express them may be preserved as symbols of moral truths. Likewise, to look upon religious practices as means of grace would be superstition; but they can be retained as symbols and means of good-will. "In a word, if we call Naturalism the doctrine which allows man to refer everything to himself, and teaches him that he is self-sufficient, Kant's philosophy is the most radical form of Naturalism which can be conceived." [63] This philosophical system is at the root of Modernism and Liberal Protestantism. "Thinkers may to-day be divided into two classes: those who date from before Kant, and those who have received the initiation, and so to speak the philosophical baptism of his *Critique*." [64]

Two of Kant's disciples (Schliermacher [d. 1834] and Ritschl [d. 1889]), tried to harmonize Christianity with his philosophy. In 1800, Schliermacher published a treatise on religion, addressed to cultivated minds. For him religion is

[61] G. Baylac, Prof. of History of Philosophy, Catholic University of Toulouse, *Bulletin de Littérature Eccles.*, Jan. 1908. The writer has this timely warning: "To seek to utilize Kantism for the defense of religion is to attempt what is not only vain but dangerous."

[62] E. Beurlier, *Kant*, pp. 59-71, where a good analysis of the work is given.

[63] *Ibidem*, p. 70.

[64] *Outlines*, 282.

the intimate sense of contact with God, or rather with the Infinite, for Schliermacher is a pantheist. Faith in Christ is independent of miracles and prophecies; it is a matter of experience or feeling; dogmas and rites are the products of piety. No wonder that Sabatier calls him the Messias of the New Era, of which Lessing was only the precursor. "With him the Protestant conscience finally passed the strait which separates the theology of authority from the theology of experience." [65]

Ritschl completed the work so as to allow incredulous pastors to speak the language of the faithful: this is the secret of his success and of his influence, especially in Germany. His system is held by Harnack as the outcome of the working of evangelical theology for two hundred years. From him, perhaps more than from any other, proceeds the attempt of Liberal Protestants and of Modernists to reconcile Christianity with Rationalism. Without being a pantheist, Ritschl agrees with Schliermacher in making faith consist in feeling, not in believing. He claims to give his views a Biblical support, and by artificial devices of interpretation finds them in the Bible. Moreover, he uses the traditional expressions of Christian belief, and by wilful obscurity lets all but the initiated think that he maintains Christian teachings, when as a matter of fact he empties them of their content. Ask him, Is the Bible the word of God? Certainly, he answers; because in it God speaks to me more clearly than in any other book. Is Christ the Son of God? Most certainly; i. e. Christ felt Himself in special relation with God, and taught this relation to His disciples. Is Christ God? Yes; i. e. He is the perfect revealer of God's mind. Did He work miracles? Yes; i. e. He did works which for us *have the value* of miracles, because we connect with them a special experience of God's assistance.

As to the nature of Christ, of miracles, etc., considered objectively, they are of no importance for a religious soul.[66]

[65] *Religions*, 210.

[66] Goyau, *L'Allemagne Religieuse*, 94-103.

The ignorant may continue to take the creeds literally and to believe the old dogmas which learned men can no longer accept. In spite of their differences of opinion, they should all agree "in using the language of the Bible and of the Reformation. Whoever uses this language, even under misapprehension; whoever uses these words as expressions which he cannot put aside, even when they mean something else to him than to many other souls of to-day and yesterday, such a one does not deserve contempt. This language is a bond of union." [67]

Such equivocation is for many German pastors the only means by which they can reconcile the Rationalistic views acquired at the universities with their duties among those who still cling to the faith of the Reformation. This manner of acting, however, is denounced by some as "falsehood in the pulpit, as a dishonest attempt in a Christian Church to secure for unbelief the rights which belong only to belief." [68] Liberal Protestants reply that this objection arises from a perversion of the idea of faith as understood since the Reformation. Do not all Protestants agree that faith is a trust, an experience, an emotion? What right have the orthodox to say that this presupposes external revelation and belief in certain truths? In rejecting these, Liberal Protestants claim to be faithful to the principles of the Reformation; and this is but natural, for there were two men in Luther, "the theologian and the founder of a Church, the thinker and the administrator, the man who refused obedience and the man who required it." [69] Modern minds could not but see his inconsistency. Luther taught that man is justified by faith without works; they teach that man is justified by faith (i. e. by feeling or emotion) without belief (i. e. without intellectual conviction).

How far have these principles gained ground among the Protestants of to-day? There can be no question here of Uni-

[67] Kattenbush, a disciple of Ritschl, quoted by Baudrillart, *op. cit.*, 294.
[68] Goyau, *ibidem.* [69] Goyau, *op. cit.* 118.

tarians or of other sects which have no obligatory creed, but only of Lutherans, Anglicans, Presbyterians, and others who have kept up the early creeds, and later confessions of faith as norms of belief. No doubt many among them still believe in God and a future life, in the Trinity, the Incarnation, etc. We have no means of estimating the exact number of laymen or of ministers who have surrendered those beliefs without severing their church connexion. But if we are to judge from their public utterances, it is evident that unbelief is making headway in all denominations. In all, university and seminary professors, ministers and laymen, freely express disbelief in the fundamental doctrines of Christianity. Here and there we may hear of a trial for heresy, but in most cases nothing comes of it, and even if one is excluded from the ministry, he can easily join some other denomination, or occupy the open pulpit of a brother clergyman.

In Germany, incredulity reigns in thirteen out of seventeen universities where ministers are trained. Harnack studies the history of dogma and extols its utility because "it offers the very best means and methods of freeing the Church from dogmatic Christianity." Religion for him is a purely practical affair; it is summed up in a filial feeling toward God and brotherly love for men. Christian dogmas are "the work of the Hellenic spirit upon the Gospel soil." To refer them to a divine revelation, to consider them as an exposition of Christian revelation, is an illusion.[70] Men who maintain such views still pose as Christians because, according to them, the essence of Christianity is an attitude of trust in God as our Father, and of love for men as our brethren.

Harnack's influence has been and is still potent, not only in Germany but elsewhere, especially in France and in English-speaking countries, where most of his works have been translated and have obtained a wide circulation.

French-speaking Protestants in France and Switzerland have for the most part accepted the views of Sabatier, Réville,

[70] *Outlines*, pp. 3, 4, 7.

and other professors in the faculty of Protestant Theology in the University of Paris. Here and there some resistance has been offered, especially in the theological school of Montauban. There can be no doubt, however, that the future belongs, not to the orthodox, but to the liberal, wing, and that French Protestantism has drifted into undogmatic Christianity.

In England and America a not inconsiderable number of writers maintain faith in miracles, in a supernatural revelation, in the inspiration of Scripture, in Christ's Resurrection and Divinity; still, one has but to read books and articles which treat of religion to see how widespread are the principles of Liberal Protestantism, how their influence is felt even by those who attempt to refute them. Thus, under the title of *Freedom of Authority,* J. M. Sterrett gives an exposition and refutation of the theories advanced by Harnack, Sabatier, Loisy, and other Ritschlians. He objects to their Kantian agnosticism, in which he rightly sees the root of their system; he repudiates their method of reconciling Christianity with science, on the ground that "they yield all and retain nothing except the religion of mere subjectivity." He rightly points out that "historical Christianity has always been a religion of authority." Still, if the reader tries to find out the author's position, he may well ask himself whether it is substantially different from that of Liberal Protestantism. For he qualifies as a mistake of orthodoxy the attempt to arrest the constant metamorphosis to which dogmas are subject. He calls himself a Christian mystic, and owns to have practically the same likes and convictions as Sabatier and Harnack, the same inbred strain of subjectivity in his religious life and sympathies. He defines revelation as the self-relation of God to man, a primal and perennial act, a phase of one's own personal experience. This self-relation of God to us is continually meditated and brought to our consciousness, through our physical, mental, moral, and social relations. Bible and Church, family and social life, have all been used as media of this revelation. Faith (the subjective side of religion) is defined as "man's conscious apprehension of God thus related to him

through revelation . . . it has no special organ and it is no special faculty, but is the dynamic in all our faculties. It is the spirit's apprehension of reality through these faculties. It is its practical self-consciousness of the absolute. It is the self practically conscious of itself in its relation with God. Thus, *it is only another name for the highest phase of self-consciousness.*" [71]

Such sympathetic criticism of views which are destructive of all supernatural religion is in striking contrast with the violent denunciations in nearly all the non-Catholic reviews, of the Holy Father's condemnation of Modernism. The *Independent* (26 Sept., 1907) published a letter from a "Catholic priest" accusing Pius X of having "brought in an era of reactionary repression, which is worse than anything of the kind in the memory of living men."

In the same periodical (12 Dec., 1907) Dr. Briggs styled the Encyclical "a caricature destitute of reality, a gross misrepresentation of modern scholars,[72] a condemnation of every Catholic who has in him the least spark of the life of the modern world." The same criticism pervades the editorials, wherein the Encyclical is said to mark a victory of the Jesuits and Franciscans over the Dominicans (28 Nov., 1907). It absolutely forbids liberty of thought and research to the scholars and teachers of the Church. . . . So radical, so drastic a suppression of thought we could hardly have thought it possible to enact in this twentieth century. . . . It strangles truth at its birth." (26 Sept., 1907.)

Still more severe, if possible, was the attack on the Encyclical in the *Edinburgh Review* (Oct., 1907). It would seem that with the accession of Pius X "a reign of terror set in for

[71] *Freedom of Authority*, pp. 104, 155, 138, 145, 256, 257.

[72] The plea that the views of Tyrrell, Loisy, and other Modernists had been misrepresented by the Pope was fully developed by the learned professor in the *North American Review* (Feb. 1908). In the light of the Modernists' late pronouncements, it has become evident that this contention was a mistake. May we not expect from him a retractation of a most serious and unwarranted charge against the Holy Father?

scholars and scholarship." Catholics "are not free to call truth truth and falsehood falsehood. . . . This last act of the papacy cuts off the Roman Church . . . from that truth of things upon which life rests. . . . Till yesterday the Church might have come to terms with fact; the door, if closing, was not closed. Now, short of a miracle, it is too late. Pius X has shut it and turned the key in the lock."

What is the use of these accusations which every Catholic knows to be false and unreal? They may be prompted by the state of mind candidly admitted by the Rev. Newman Smyth, when he writes: "It is difficult for Protestants to believe that any good can come out of Rome. They are still under the inherited condition that between Romanism and civilization it is a fight to the finish." [73] However, a careful reading of the articles in which those charges are found reveals another cause, i. e. the claim on the part of each individual to believe what he likes, the denial of all authority in religious matters. "Freedom of thought and its expression in speech and writing, has become second nature to us. We find it difficult to imagine a society in which it does not exist. . . . The Church is not a sect but mankind viewed from the religious standpoint; her teaching not a particular creed, but the spiritual experience of mankind; . . . her infallibility not the privilege of a hierarchy, but the fact that in the long run, that experience justifies itself. Faith is conceived, not as a proposition to be held, but as a direction of life to be accepted." [74]

Underlying the criticisms of the *Independent* the same principles are to be found. "It is ridiculous to tell learned men what they shall believe" (25 July, 1907). "Creeds create divisions not unity; they forbid the fellowship of believers. . . . They are the necessity of exact thinking. But they should be those which every thinker makes every year, if need be, for himself. He will modify his views much

[73] *Passing Protestantism and Coming Catholicism*, p. 103.

[74] *Edin. Review*, Oct. 1907.

between the Seminary and the grave. He should be left free to do so."

In the same strain, Charles Johnson [75] maintains that Jesus did not claim despotic authority over men's intellect, nor require them to renounce their convictions, nor forbid them to think otherwise than He did. Hence there is no question of any one declaring in His name what others shall believe. The power of the Apostles and their successors was purely spiritual, i. e. the power of a holy example, of fervor, and inspiration. There is no authority but that of more perfect obedience to the law of love, the law of sacrifice.

It is likewise in the destruction of all dogma that the Rev. Newman Smyth sees the hope of Christian unity. He congratulates Modernists for bringing the authority of the Church "to the judgment of a higher tribunal, the collective conscience, namely, of the Catholic Church." Their interpretation gives us the "Coming Catholicism," in which all denominations can come together without giving up anything of their organization or creed. Modernists "show a way by which unity amid much diversity of beliefs may be reached, by which logical incompatibles may be assimilated in the collective life. . . . Even the Pope might be acknowledged if he would abdicate his *jus divinum*," i. e. cease to be Pope.[76]

Hence it would seem that what all these critics of the Encyclical call despotism, tyranny, etc., is merely the claim on the part of the Church to teach revealed truth in the name of God; what they call the rights of modern research and the acquired results of modern science is the claim, on the part of each individual, to discard faith in the sense of belief, and still to lay claim to the title of Christian and Catholic. Nowhere, perhaps, has this claim been put forth more clearly than in a recent article of Prof. McGiffert, entitled, "How May Christianity be Defended To-day?" [77] Traditional apologetics

[75] *North American Review*, (Dec. 1907).

[76] *Passing Protestantism and Coming Catholicism*, pp. 126, 180, 191.

[77] *Hibbert Journal*, Oct. 1908.

must be abandoned, because "they attempted to prove unbelievable things and things in which men now have no interest." Christianity stands for "the reign of sympathy and service among men." The acceptance or rejection of this one thing means the acceptance or rejection of Christianity. The task of the Christian apologist, therefore, is "to make clear that this is the one thing essential in Christianity, in such a sense that the man who stands for that principle is truly Christian, even though he reject all else." When a professor in the theological seminary can put forth such views with impunity, shall we wonder if Protestants, who still sincerely recite the Apostles' Creed, should feel alarmed? Their sentiments are well expressed in these words of the Rev. Dr. P. T. Forsyth: "The issue between Vaticanism and Modernism has its counterpart in other churches. . . . The result is a wide unsettlement and confusion, a vague disbelief in the possibility of sound footing, a loss of evangelical certainty about the beliefs still formally held and much pain and grief to the true pastoral mind, when it leaves academic contentions and turns its eye from the youth of the day to the men of the future." [78]

Protests of this kind are but few, and they will prove powerless to stem the tide of unbelief which is fast destroying whatever faith had been preserved among Protestants.

Intelligent men in all denominations will agree with Sabatier when he grants that from whatever point of view we compare Catholicism and orthodox Protestantism as religious systems of authority, the advantage is incontestably on the Catholic side.[79] Hence, they will see that "no choice remains but either to turn back again to Roman Catholicism, or to rise joyfully and vigorously from the "religion of the letter to the religion of the spirit," [80] i. e. a purely moral and natural view of Christianity.

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[78] *Contemporary Rev.*, Feb., 1908.

[79] *Religions*, 186.

[80] Ib 253.

THE ENGLISH CONVERT MOVEMENT.

THE great convert movement toward the Catholic Church has led to a general hope and expectation that England will in due course of time be reconciled to the centre of unity. Whether that hope will be justified time alone can show. It is founded no doubt on solid reasons, on the blood or martyrs, on the labors of confessors, on the sacrifices of religious men and women, on a Catholic population conspicuous for devotion, on zeal, faith, and charity. Nothing seems to be wanting to make that expectation just and reasonable, for it has all the presage of apostolical success upon it. Ominous signs to the contrary indeed are not wanting, leading to a reasonable fear of England not again reverting to the faith of her fathers; and there is every sign and caution that we ought to see that success can be no result of any mere evolutionary process; but that it must be the free gift of grace. The issue of success or of failure might seem to be equally reasonable as a consequence of the signs before us, viewed simply in their present aspect. It is not my purpose, however, at present to discuss the probabilities of the conversion of England. I propose to discuss the convert movement in itself and in relation to the Catholic preëxisting body.

It is supposed by many, at least to judge from opinions expressed now and then, that the convert movement identified with the names of Ignatius Spencer, Newman, Manning, Faber, and others, connected more or less with the Tractarian Movement, was the first convert movement in England since the Reformation. It seems to be imagined in many quarters that the English Catholics clung together in one homogeneous body at the Reformation; that they dwindled more and more, passing down the stream of time in a state of cohesion, but of gradually diminishing numbers, till at the time of Catholic Emancipation they were on the point of becoming extinct by the very fact of being so long isolated and impotent. The last threads that bound them to the national life were on the point of being broken, it is thought, when succor came in time

by the convert movement to renew their strength and give them a fresh position. No doubt this view is plausible, but for my present purpose I must say it is quite wholly false for the very reason that it is only a partial truth. The old Catholic families for a long time existed in the land, handing down the Faith, presenting to the world a grand picture of majestic endurance of a persecution so fierce that history has scarcely ever seen the like. The old Catholics continued to be a compact, united, and staunch body. But this is only one side of the picture; and when we look upon the other side we may feel perplexed to decide which contains the correct presentment of all the facts. The two sides require to be blent in one in order to make a true portraiture of what the English Catholics were, and what they did since the Reformation.

The other side of the picture is the convert movement which went on ever since the Reformation began. It is not sufficiently known that the convert movement never ceased, and by no means began with the nineteenth century. It is in fact part of the history of English Catholicity and runs on concurrently with the old Catholic tradition. The convert movement did not begin in 1850, nor in 1832; but it began in the reign of Elizabeth and continued with ever-increasing volume till our own time. The English Catholics were always to a great extent a convert body. To the stream of converts ever accruing to them the English Catholics owed a great deal of their vigor and energy, of their controversial zeal and apostolic character, and very markedly, a great deal of that astuteness which enabled them to baffle and defeat the schemes of the persecutors. Perhaps this latter gift may be set down as the peculiar endowment of the convert element. That the English Catholics displayed a striking skill in meeting and thwarting the plans of their oppressors is very evident; and that it caused a great deal of perplexity to the persecutors is equally evident. This branch of the subject may some day receive a fuller treatment than has been hitherto given to it. The hiding-holes for priests, the private grips and signals for

Mass, the disguises, are parts of the skilful enterprise they displayed, and which kept the Faith alive in spite of every obstacle dictated by tyranny, in every shape of power, bribery, and falsehood. That the convert movement began early and was from the first of great value and importance can be seen from the facts that the proto-martyrs of the secular and regular clergy in the reign of Elizabeth were converts—the Blessed Cuthbert Mayne and the Blessed Edmund Campion. These two were converts in the strict sense of the word, as also were the founders of Douay, Cardinal Allen, Gregory, Martin, and others. The converts of later generations comprise the names of Gother, Challoner among the clergy, of Dryden and others (to be mentioned later) among the laity. So far therefore from the English Catholics being a homogeneous body of the traditional faithful few surviving from the Reformation, it is more true to describe them as a heterogeneous body, made up of the traditional faithful and an ever fresh accession of converts, abjuring heresy and returning to the Church. These two elements united in one great force to carry on the Faith from age to age. The English Catholic Church has always been largely a convert Church in many salient points. This fact is of far too much importance to be forgotten.

When Catholic Emancipation was passed in 1829, the stream of converts, chiefly from the Tractarian Movement, began to pour in, and soon seemed to be of such an unprecedented character as to stand out as if it were an altogether unique phenomenon. People almost forgot that there had been converts all along, that the English Church was, and always had been, largely a convert Church, even in the darkest days of persecution.

Yet there was a difference between the new convert movement and those former convert movements that had enriched the Church in every generation since the lamentable rent of England from the Apostolic See; and this difference serves to explain why the earlier movements have been in a degree merged and almost forgotten in the latter. There is a contrast between these classes of converts of such a kind as to

make it seem that the latter and greater was the only one, and had a character apart. The difference between the Tractarian converts, as we may call them, and their previously existing brethren was made by the Penal Laws. It was not the difference of mental power that made the latter stand so much above the former, or of station, talent, or literary renown; but it was the difference between men who were able to remain and work and make their voice heard in England, and men who, on the other hand, were compelled to flee abroad for their lives or for their maintenance, and who, when they became Catholics, lost *ipso facto* their chance of doing useful work in their native land. The former converts could never hope to obtain in their own country what they could find abroad. It was this difference, made by law, which separates the old from the new converts, respectively Catholics before and after 1829. A convert before 1745, when on the Stuart rising the Catholic cause was finally shorn of all political power, was in a very different position from one who joined the Church in 1850, or in 1832, when what we may call the modern convert roll commenced. He was deprived of everything. He was worse off than the old Catholics, who had at least friends, and union, and a tradition binding them together. The old Catholics were too cautious even to welcome a convert in days preceding the "'45," and still more in the disastrous days following. If he happened to be a landed gentleman, like Marlow Sidney in Northumberland, then he could be more or less independent; but as a rule we see what it all meant for the converts of that period when we find the converts abroad, filling convents in Belgium, and Portugal, and Paris, and in general spending their energies for their country's good in a foreign land and looking on the white cliffs of Albion from the outside. After Emancipation the converts had law on their side. They could, and did, remain in England. The orders and convents of nuns came to England, one by one, with all their traditions founded so largely on recruits who were converts. We see this difference plainly marked in the case of all the converts who were able to live

and work in England and whose influence permeated the land from end to end.

It may be thought that this view of the difference between the classes of converts made by the Penal Laws reflects a kind of mercenary light upon the latter class, as if the relaxation of the persecuting code was the cause of their joining the Church. No doubt at all times fear has a deterrent effect on the masses of men. It is meant to have this effect, and it is natural that the prospect of fines, torture, and death should do what the oppressors meant them to do, deter the many from becoming Catholics. Among the few the influence of social ostracism, exile, would also deter from the Church. The prospect of being hanged, drawn, and quartered no doubt kept the many Protestant; and the prospect of penury, spoliation, and confiscation affected the upper classes who were not so much exposed to the severer penalties. But there is another aspect of the Penal Laws which explains the fewness of converts previous to Emancipation compared with the greater number afterwards, and which does not reflect upon those who entered the Church the pale, sickly hue of fear or the sordid gleam of merely temporal motives. The Penal Laws did not only affect Catholics. This was not their only object, nor was it their only aim. They were meant to, and they did, isolate the Protestants, keeping them as a caste apart from the stream of Catholic influence. As an effect the Protestants became ignorant, prejudiced, narrow-minded to an extraordinary extent. People are made by the laws under which they are born. They take these laws in a positive aspect, and few question whether they are good or bad laws except as their temporal interests are involved. Aristotle says the people are formed by the law. Such is the way of man; the educated classes in England being legally shut out from Catholicism, show plainly enough that the opportunity for seeing it at all, and still less of inquiring into it, was rare indeed. Whether, and how far this is culpable, it is not my purpose to inquire at present. The Penal Laws were not only a terror, but they cast the Catholic religion into deep shadow,

and the Protestants into a corresponding darkness of ignorance and apathy, that made a complete separation in the nation such as the persecutors desired. Few in those days had the Catholic religion before them, unless they searched for it; and a search of that kind is necessarily for the very few, for the select souls that can overleap temporal barriers and extraordinary obstacles. Catholics, on the other hand, had few chances of spreading their religion. There was no "Catholic Truth Society" in those days; there was no *Dublin Review,* or *Tablet,* or *Catholic Times,* or *Monitor,* etc., etc. Comparatively speaking, indeed, the Catholics of those times did much. The late Father Morris, S.J., said once that he was astonished at the amount of literature produced by our Catholic persecuted forefathers; but it was, of course, for obvious reasons slight to what it is now, and also to some extent of alien appearance and foreign idiom. Some have ridiculed the idiom of Catholic writers of those times. The ridicule, as Macaulay's, is, I think, exaggerated. The English of Alban Butler is as good, to say the least, as that of his namesake and contemporary, the Butler of the *Analogy.* Of this point later. Catholic literature was easily in those days kept at arm's length. What sign is there that Johnson knew anything of it? The means of diffusion were not, of course, what they are now. Converts, too, were not easily procurable. They seemed to come by chance, by a special Providence, almost by miracle. Never were the words, "The Spirit breatheth where He will," so manifestly exemplified.

The Penal Laws then, in their active and passive days, when they lived and flourished and floated in blood, and when they expired and sank underground, made the different sets of circumstances, the surroundings of the people generally. And with the altered circumstances the Catholic population increased. This one great difference begot another of far-reaching importance.

For the first time in history since the Reformation the Catholic Church found the convert element within her to be a compact body with marks and a spirit and, it may be said, a sphere

of its own. This period might be compared to the coming of the Normans at the Conquest, when the Norman Catholics confronted the Saxon Catholics on their own ground. There was one Faith, with dissimilar surroundings, and customs, and associations. The converts were able, not to fly abroad, but to use their civil rights and stay in the very midst of Catholicism in England. What that was to the advantage of the Church I need not say, for we now consider the mutual relations which rose up as a new thing to the astonished eyes of the Catholics.

The converts were received, but they were not absorbed. This was a new thing; an anxiety, almost a portent. Neither side, it must be said, knew how to treat it. It was new to all concerned, and much blundering made an inevitable consequence of distrust and distraction. The relation thus established was greatly founded on mutual ignorance. The eminent author of the "Second Spring" naïvely, if eloquently, confessed the general convert ignorance of the brethren they had joined. His sketch is almost a caricature. Catholics appeared as "swinging censers", as inhabiting gloomy houses, as walking abroad in a kind of twilight, with downcast looks. A glance into merry Catholic homes would have corrected such views. On the other hand, the Catholics did not know the converts. The genial, lambent, humane tones of Newman, the poetry and Catholic instinct of Faber, etc., were a revelation to them of a spirit at variance with the patrons of the rack and the thumbscrew. Both sides met and began to know each other for the first time. Perhaps the Catholics regarded Newman in somewhat the same light as the early Christians regarded the converted Saul, and his books had justified their fears in some respects, for he had written hard things of them, and of O'Connell, and of their struggle for liberty. It is strange indeed to remember now that both Newman and Manning had publicly declared the conviction that the Pope would never again be recognized in England.

Now these mutual relations of shyness were certainly excusable; but further still, no one seemed to see that they might lead to very regretful consequences.

The converts owed much to the English Catholics. They owed to them that legal position which, as shown above, made all the difference between usefulness and uselessness in England as regards external work. Without the endurance, the sufferings of the English Catholics, they could not have had even a chance of doing what they did. They owed much to the Irish Catholics. O'Connell had never had justice done him at their hands. The old Catholics have not yet generally received their fair share of merit due to their attitude toward the converts. They received the converts gladly, were proud of them, and were ready to work with them. Perhaps the most conspicuous marks of trust in those early days were the installation of Dr. Newman in Dublin, and of Dr. Ward at St. Edmund's College, Ware. The latter was the more remarkable position. What do we see? A convert, a layman, and a married man teaching theology in an ecclesiastical seminary. Such a fact was never seen before. It was truly a proof of large-mindedness, of large-heartedness, which Dr. Ward himself could appreciate. It was a tribute to Dr. Ward's powers and to the forbearance of the Catholic body. Dr. Newman at the same time was received by the Catholics of Ireland in a spirit of generosity, such as he declared years afterwards he could never have expected.[1] The fusion thus far attempted in accordance with the limited means of the Catholic body had the happiest results. Dr. Newman and Dr. Ward did much in their respective spheres. Yet it must be owned in some particulars this beginning did not quite work out all the promises it seemed to contain. The State would not coöperate in the Irish University, and poverty crippled its career. Dr. Ward did not enter fully into the realization of seminary life, the idea of which he had praised so highly in his *Ideal Church*. His own words, recently published, show a degree of variance that must have caused some surprise. He writes to a correspondent, "I always tell my pupils here that as far as I can see at the present time the

[1] Address to the Irish Members on his elevation to the Cardinalate.

Catholic world to the Protestant world is in much the same relation as barbarians to civilized men." Dr. Ward was inclined to paradox, and the form of this sentence is in itself paradoxical. What it means, it is difficult to say. The Catholic world was, and is, the world of faith in contrast to the Protestant world—the world of true intellectual light, of the real knowledge of the ultimate end of all things. Dr. Ward may have meant intellectual and secular culture, but here again he seems to refute himself, as anyone may see who reads his correspondence with Newman in the *Life* written by his son. In another place Dr. Ward uses a still stronger expression, when he says that the seminary system "debauches the mind" —another plainly paradoxical term, as it stands really absurd applied to those who were trained in nothing but what was truth and purity, even if the horizon of their minds was limited. The word "debauch" is evidently used in a strictly technical sense; but even so it is altogether out of place. It is to be observed that Dr. Ward did not publish these expressions. They have been published long after his death, extracted, unadvisedly I think, from his private correspondence. It is not well to attach such words to a great name, when they can only be explained by being explained away.

These examples may serve to show what confidence the Catholics showed, what trust; and how these marks of trust and confidence were received. There was not the normal ground of such trust given and received, because there was not sympathy; and there was not sympathy because there was not knowledge. The English Catholics were not conscious of such grievous deficiencies as these, and they knew their own defects; but the mental excellence of their Faith they also knew. They esteemed highly and rightly the priceless possession of being educated in the Truth, and they knew that it gave a breadth and strength to the mind which no merely secular training could impart.

At present I treat only of the Catholic side. The converts did not know the Catholic antecedents. They were not fully alive to the inheritance which the Catholics possessed. The

literary tradition among the Catholics was not a slight one. They had among them the works of Lingard, Berington, Wiseman, Rock, Oliver, etc., etc., all of which make up a very acceptable library, and some of which are recognized authorities to this day, as the works of Lingard and Rock. The literary qualities of these works are conspicuously good. In a former generation they had Butler, Milner, Baker, etc. As I have remarked, the Catholic Alban Butler compares favorably for English style with the Protestant Joseph Butler of the *Analogy*. I do not pretend to give anything like an exhaustive list of Catholic works, many of which, like Andrewes's refutation of Foxe, remain unsurpassed to this day. One department of Catholic literature is even at present almost entirely unknown. Few seem to know anything of the Catholic poets who have flourished since the Reformation. Among them are James Shirley (1666); Sir Kenelm Digby (1665); Sir William Davenant (1668), on whose tomb in Westminster Abbey is inscribed, "O rare Sir Will Davenant"; Richard Crashaw (1650); John Dryden (1700); William Wycherley (1715); Thomas Ward (1708), author of *Errata of the Protestant Bible*, etc. Some of these are converts, and all of them make up a galaxy too little known. Catholics showed perhaps an excessive meekness as regards accusations made by some of the converts. In spite, however, of these regrettable acerbities, the Catholics and the converts amalgamated to make one solid, compact body which by degrees grew into a vigorous organization. The converts took their part chiefly in the lines of active religious teaching and literature. They were not conspicuous in the foundation of orders or colleges. The Oratory was perhaps the only convert institution of that kind. St. Edmund's, Oscott, Ushaw, Stonyhurst, were not founded by converts. They existed when the latter came to aid, as they did, in their development. The Training Colleges for teachers were the works of the old Catholics. So by degrees the work went on. The converts, by their change, had lost much. They had a living provided for them to a great extent by the congregations to whom they ministered.

The English Catholics were at that time in a position of great difficulty. The sympathy they extended to the converts generally was not returned. Bishop Ullathorne in his published *Letters* made complaint on that head. Why it was so we can hardly tell. The converts owed it to the Catholics that they could work in England. A groove was ready for their gifts and energies, a small groove indeed, but a real one, that was in itself an opportunity of which they availed themselves. Also it is evident that they owed much to the Catholics for their conversion to the Faith. This was avowed by Newman as regards the ideas given him by Dr. Wiseman's famous article on the Donatists. It is evident also in the case of Manning from his work written as an Anglican on the *Unity of the Church,* when he refers to Dr. Wiseman's arguments. Dr. Milner's *End of Controversy* had exercised a beneficial and widespread influence. In spite of these evident facts the converts seemed inclined to minimize and pass over what the Catholics had done. It was reported that Cardinal Manning said, years afterwards, "We were not attracted by the Catholics. We became Catholics in spite of them." It may be considered doubtful whether any such thing was ever said by him, at variance as it seems to be with his published works. At any rate it seems certain that such words could not refer to any plain facts, for it is obvious that Manning knew little of the Catholics personally, and knew them not at all between his reception and ordination more than he did before, for he was ordained at once—with the exception of Cardinal Wiseman. Perhaps such words might apply to his neighbor in Sussex, the then Duke of Norfolk, who was not an esteemed leader of Catholics as his descendant is now. Explain it as we can, the fact remains that the converts kept much aloof from their new brethren. Those brethren had shown a public spirit worthy of all praise. Between 1829 and 1850 there were in all fifteen Catholic members of Parliament, that is to say more than there have been since that time in England for English constituencies. It seems that the converts were convinced that their way of converting England

was the better, the more "up-to-date", and efficient. They tried their way, and we may gratefully say that all the good in it has acted and has had its due effect, while all that was crude and ill-judged has passed away.

The plain fact was that the Catholics had not the means for what we may call the endowment of conversion. They could not provide for the converts a platform or a public opinion. Their means were small. Hence dissatisfaction arose, and this led to recrimination and accusation. On whom should the blame have rested, if the converts found not the opportunity they sought? Surely on the right shoulders. The saddle should be placed on the right horse. Who took away their endowments from the converts, drove them to a kind of domestic exile, and made them the victims of penury? Surely not the Catholics. Surely those did all this who had robbed the Church, turned the cathedrals to heretical use, and made England Protestant. All this is of the story that has passed. It is history. The lesson is one of concord, a work above all others needful when a great apostolical enterprise is to be performed.

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SAINT CLEMENT HOFBAUER—A TYPICAL PRIEST FOR OUR TIMES.

IN St. Peter's, Rome, on the 20th of May, the Holy Father added a new name to the roll of canonized saints, Clement Mary Hofbauer. Born at Tasswitz, Moravia, in the year 1751, he ended his days in Vienna, Austria, in 1820. As the span of his life almost touches the existing age, he may be fitly called a saint of our own times. He merits this title for the further reason that he lived and labored and triumphed in a world of modern conditions which evolved the same tendencies and combatings for good and evil that agitate humanity in the twentieth century. His career may well serve as an inspiration and model for the Catholic priest of the present day.

Per Aspera ad Astra.

Clement Hofbauer was what the world so much admires—a self-made man. From earliest childhood till his blessed death he had to fight the good fight, to hew down ever-recurring obstacles in order to attain the noble ends for which his soul yearned. He cherished an intense longing for the priesthood, but poverty forced him to follow the trade of a baker in order to support his mother as well as to earn the means necessary for the pursuit of ecclesiastical studies. Through long years of dreary waiting, which would have crushed the ambition of an ordinary youth, he never lost courage or the hope of reaching the goal of his heart's desire; every moment of leisure he could snatch from his work he employed in study, combining in himself both teacher and pupil. A simple act of that Christian courtesy which ever distinguished him, won for him the gratitude of three sisters, members of a noble family, and through their generosity he was enabled at last to dedicate himself unreservedly to the attainment of his true vocation.

Considering the scanty opportunities that his previous life had afforded him for gathering knowledge, it must have proved a most irksome task for Clement, now in his thirty-second year, to master Greek, higher mathematics, philosophy, and the rest of the course required at the Vienna University. However, he did not whimper or shirk the burden, but devoted himself bravely and zealously to his books, striving to compensate by an iron industry and unremitting application for what had been, through no fault of his, neglected in the past. The Saint himself remarked anent that period: "I was compelled to give to study all hours of the day and many of the night. In order to gain time and not to be overcome by sleep I used to walk up and down my room, holding a candle in one hand and my book in the other." Indeed, young Clement's career proves emphatically that the saints, like other men anxious to advance in human knowledge, were obliged to make diligent use of their natural talents, to put forth their own best efforts for success in all their undertakings, rather than expect that God would supply the necessary science by

supernatural lights that might dispense them from hard study. When God superadds the pure gift of wisdom from above, as he assuredly did in the case of St. Clement, it is as a rule only after man has done all in his power to develop his normal talent. In the case of our Saint this happened, I believe, only after he had commenced to exercise his ministry as a priest of God.

A Rock of Faith.

The University of Vienna during the latter half of the eighteenth century belied its profession of an institution of learning for Catholic youth. Not a few of the professors, under the pretext of fostering independence of thought, sowed the seeds of heresy and rationalism in the minds of their scholars. Clement Hofbauer, who had inherited from his parents the blessing of a sturdy Catholic faith, was not disposed to yield to the attacks of unbelief or to the persuasive professors of naturalism which at this time assailed Catholicity, not only in Austria, but likewise at nearly all the universities of Europe. He was wont to declare with something of a touch of proud consciousness mingled with humility: "I am proud and vain, and a sinner who knows nothing; but one thing I can say of myself, I am by the grace of God a Catholic to the core. I would not exchange my faith for that of anyone."

We can conceive then what mortification he must have suffered whilst attending the un-Catholic lectures at the University. One day the professor of philosophy began, as was his custom, to weave into his discourse some heretical doctrine; Clement could restrain himself no longer. Rising indignantly from his seat, he interrupted the speaker, saying: "Professor, what you are teaching is not Catholic truth." Then with no more ado he walked out of his lecture-hall. Many years afterwards the same professor, meeting Clement on the street in Vienna, accosted him: "Are you my former pupil, Hofbauer?" On the latter's replying in the affirmative, the old man recalled the above incident, and thanked him warmly for the reproof, which, while casting shame upon him, had made such a deep impression as to cause him to forswear

his heretical notions. This happy result of manly straightforwardness is another illustration that honesty proves in the long run the best policy.

It is not the purpose of this article to recount in detail the life of St. Clement as a priest and Redemptorist; the writer's aim is merely to unfold, without heed to chronological order, certain salient features of his character and work that may particularly serve to portray the Saint as he really was and as he lays claim to our imitation.

Spreading the Kingdom of God.

In ardor for the spreading of God's kingdom on earth our Saint was a true cosmopolitan. His zeal would not be confined to any particular country; his broad soul yearned to win for God the hearts of men, no matter what their nationality might be. He had just gathered about him at Warsaw in Poland a flourishing community, when he sacrificed a number of the fathers to erect foundations in Courland and Switzerland. He labored hard to secure an entrance for his Congregation into France and Germany, and in later years he sent several members of his Order to Wallachia. If the circumstances of the times had not been so decidedly adverse, he would assuredly have enriched the soil of well-nigh every country of Europe with the fruitful labors of his missionaries.

He had even in mind to establish the Redemptorist Congregation in this country of ours, certainly at the beginning of the last century a spiritual field for the most part untilled and in dire need of laborers. When his great lieutenant, Father Joseph Passerat, expressed an earnest longing to set out with some companions for America, the Saint wrote him a very encouraging letter and selected two of his immediate disciples for the new mission.

Towards the end of his life, when the clouds of opposition had gathered thickly about him, he was informed by a certain board of investigation that he must either renounce the Congregation of the Most Holy Redeemer or depart from Austria. "I will never desert my Order," answered the brave old man;

"my choice is already made, I will leave the country." Being then questioned whither he thought of going, he replied: "To America. Only give me time till the spring, for I cannot undertake such a journey in the cold mid-winter." At the close of this examination, after the usual formalities had been transacted, the arch-examiner (I had almost written arch-knave) exclaimed with satisfaction: "Now all is done; the matter is at an end." "Oh no," interrupted the servant of God, "all is by no means done." "What then remains?" queried the investigator. Clement pointed toward heaven and said gravely: "The Last Judgment."

The storm of persecution was eventually dissipated, through the intervention of Emperor Francis, and the Saint was not obliged to carry into execution his heroic resolution. Burdened with years as he was, and shattered in health, Clement would hardly have been able to undergo the hardships of an ocean voyage to the United States. But we may cherish a regret that God's Providence did not lead him to our shores while he was still in the prime of life. Austria's loss would have been our great gain; for so remarkable a man would surely have added a page of splendid achievement to the history of the Church in this country.

Defender of the Church.

The influence which this humble priest exercised in the affairs of the Church, especially at certain critical times, is extraordinary. Perhaps his greatest service to religion was rendered the famous Congress of Vienna in 1814. Part of the programme of this Congress was the reorganization of ecclesiastical affairs in Germany, which had fallen into lamentable confusion. At one of the early sessions Baron Wessenberg, who, despite the fact that he was a well-known member of the Masonic Order, held the title and emoluments of Vicar General of the diocese of Constance, and acted as the representative at the Congress of Archbishop Dalberg, the Primate of Germany, presented a memorial on the reform of the Church in the German states. The unworthy cleric proposed to con-

stitute a National German Church, whose organization was to be established by laws drawn up by the Federated States, which laws were to form an essential part of the Constitution of the German Confederacy. This scheme, so subversive of the very essence of the Catholic Church, was supported by many powerful advocates, among them William von Humboldt, ambassador of Prussia.

I need not enter into the details of the Titanic struggle that ensued, or of the indefatigable labors of St. Clement in behalf of the imperiled interests of the Church. The pernicious intrigues of Wessenberg and his lay and clerical allies were completely defeated, and the person to whom the victory was chiefly due was our Saint. Cardinal Reisach writes: "Clement Hofbauer was the centre around which the Catholic men of learning rallied, with whose aid he combated and overcame the schismatic endeavors to found a National Church that aimed to be almost entirely independent of the Pope."

A Good Shepherd.

His great heart went out also to those children of God who dwell outside the gates of Jerusalem in the darkness of error and infidelity. He would often cry out: "O that I possessed the grace to convert all heretics and unbelievers; how gladly would I carry them in my arms into the Catholic Church!" Ah, how he prayed and how he toiled that he might gather the straying sheep into the true fold! And his prayers and his labors were richly rewarded by God. In Warsaw as in Vienna the number of conversions he effected was extraordinary, conversions too of men and women in every walk of life from the highest to the lowest.

His strength of mind and kindness of heart attracted to him many Protestants, Jews, and even infidels, and he soon succeeded in gaining their entire confidence in his good-will toward them. Much as his zeal longed to lead these souls into the light of the true faith, he would always act with all consideration and patience. He used frequently to insist that we must not allow our eagerness for the conversion of those outside

the fold to unduly anticipate the workings of God's grace; and that we ought not to demand that as soon as we have set the truth before non-Catholics, they should at once bow their intellects in submission. A certain student, who had imbibed a rationalistic philosophy at the University of Vienna, was accustomed to visit Clement and discuss with him questions of religion. The polemic tactics of the Saint must have appeared too gentle and dilatory to some ardent disciples of his, for one day these latter took upon themselves to refute the young philosopher. A heated battle of words ensued; arguments and objections were hurled back and forth—but all to no purpose, the University man refusing to be convinced. Learning afterwards of the dispute, Clement censured his followers for their impetuous zeal: "Such methods will avail nothing," he declared; "a little patience, and the youth will come to recognize his error." The event proved the correctness of the Saint's judgment.

He seized every opportunity of conversing with those not of the faith, and always made it a point to introduce into the discourse a word or two in refutation of false doctrine, and in explanation of the teaching of the Church. At the same time he was most careful never to give offence; on the contrary his conversation always made a happy impression on his hearers. Little by little he removed error from their minds, and cleared up all their doubts and difficulties, so that almost before they realized what path they were pursuing, he had guided them to the very threshold of the temple of truth, the Catholic Church.

A sufficient idea of the success that followed the Saint's zealous labors for the conversion of non-Catholics may be gleaned from the reliable testimony of an Ursuline nun, Sister Thaddeus, a testimony which any priest would feel proud to have written of himself: "Whilst Father Clement had the care of the Ursulines' Church in Vienna, rarely did a week pass without some Protestants making their abjuration and some Jews being baptized."

Apostle of Education.

Like all men of clear vision St. Clement had a fashion of penetrating to the root of problems, to the causes of effects. Accordingly he did not fail to perceive that the root of all the plans of priestly shepherds for the maintenance of the true faith and good morals among their flocks, lay in a truly Catholic education of the young. The spirit of his age, and for that matter, of our age, too, in a great measure, was opposed to all religious training in school, college, and university, and seemed to consider the divine truths and moralities a hindrance to intellectual progress. The naked truth is that most modern educators look on the child as simply a soulless human unit, and would develop this entity into a mere literary machine.

We can imagine the sorrow of our Saint at beholding this perversion of education from its highest purpose, and we can easily surmise how he strove in his usual practical way to remedy the evil. At Warsaw he founded several institutions of true learning, among them a large free school intended especially for the poor. On account of the suppression of the Jesuits and the absence of other teaching orders, there was a woeful lack of proper colleges in Poland for both laymen and clerics. Clement therefore undertook to establish an institute for higher education, half college and half seminary, in which he himself for some years taught theology. This establishment developed a remarkable power for good, sending forth from its walls a goodly number of excellent laymen, as well as secular and regular priests. However, its genuinely Catholic spirit was a thorn in the side of the anti-Christian government, which endeavored in every way possible to hamper its usefulness, and finally put an end to this institution on which the Saint had built his fondest hopes.

Later at Vienna he persuaded a friend of influence, Adam Mueller, to open a Catholic College for boys. This succeeded admirably for a time, Clement and his fathers assisting as professors and caring for the spiritual interests of the students; but the government refused to give the institute any official recognition and it had to be abandoned.

Our Saint, however, was not to be daunted; he never knew surrender to the powers of evil. If worsted in one battle he would renew the struggle on a fresh field. He was walking one day with another intimate friend of his, Frederick von Klinkowstroem, when he suddenly stopped before a certain house and said: "Look at that building; it is just suited for an educational institution. Do purchase it." "That's all very well," rejoined Klinkowstroem, "but you know I have no money." "Buy it anyway," replied Clement, "you will succeed in getting the money." Emboldened by the confidence of the Saint, Klinkowstroem purchased the property, the money being loaned to him on very favorable terms by a Protestant, Baron Geusau.

At Clement's request, the Archduke Maximilian undertook to obtain the Emperor's sanction for the new institute. This promised to be a difficult task even for a member of the imperial family; to secure the assistance of God in the matter the pious prince made a resolution that in case his efforts were crowned with success, he would practise for the rest of his life the rather trying mortification of never taking any sugar in his coffee. The Emperor's approbation was happily granted, and the Archduke kept his resolution faithfully, only revealing to his confessor shortly before death the secret of his abstention.

This college proved a godsend, and not only to Vienna; students flocked to it from France, Russia, Turkey, and other countries. Many of its graduates achieved remarkable success in after-life as statesmen and diplomats, as officers in the army, and in other high professions; but better yet they ever held fast to the religious and patriotic spirit which this soundly Catholic institution had breathed into their youthful souls.

Apostle of the Press.

When Clement Hofbauer arrived at Vienna in 1808, Catholic literature in the capital city of Austria had become reduced to a most deplorable condition. No Catholic books of any kind were being published for clergy or laity. Protestant authors

were extolled as models of pulpit oratory, and from these vitiated sources Catholic preachers most often drew their inspiration and material. Works of piety were nowhere to be had; the prayer book in universal use among the faithful was a little work entitled "God is Love," which would have served better for freethinkers than for earnest Catholics.

Our Saint was deeply grieved at this sad state of things, for his acute practical sense recognized the necessity of good books to offset the attraction of evil publications, as well as to diffuse the light of Catholic truth in the minds of those within and without the true fold. "Look at heretics and infidels," he would say, "who labor day and night to disseminate their harmful writings, men who would banish our Lord from the whole of Europe; they spare neither time nor money to propagate their errors. Would that Catholics showed for their true religion one-half the zeal of these others for the spread of heresy and unbelief! The German people are eager to read, but I do not know any books I could with good conscience put into their hands."

However St. Clement was not a man to rest content with wringing his hands and lamenting over an evil; when he perceived an abuse or a need, his one endeavor was to provide a remedy as speedily as possible. His other multifarious duties absolutely prevented him from wielding the pen, but he had recourse to his many literary friends and disciples, and pointed out to them how the power of writing was a gift from above to be employed in the service of God and for the good of one's neighbor. The Saint had a wonderful talent for persuasion and, besides, his earnest words of appeal fell on good ground; so that before his death he had the happiness of beholding a real revival of Catholic literature in every department, and of this revival he may with truth be called the prime author.

The works of eminent theologians such as Ackerman, Ziegler, and Zaengerle, not to mention others, profited to a great extent from the consultations which their authors very frequently held with our Saint. When any manuscript or new book was submitted to him for judgment, he needed to hear

but a single reading or statement of its contents, and at once without any further examination he would point out in a few concise words whatever was not thoroughly orthodox. Then he would add in a jocose way: "You must know I have a Catholic nose." By a remark of this kind he sought to ward off all admiration of his wisdom and to remove the impression that he had received any higher lights from God.

Clement exercised a great influence even over such authors as Schlegel, Mueller, Werner, and others, whose brilliant talents were not exercised specially in the domain of Catholic thought. These learned men cherished such an exalted opinion of the judgment of this humble religious that they often brought their writings to him for approbation and never hesitated to make the corrections and emendations he would suggest. The most distinguished of this bright galaxy, the philosopher Frederick von Schlegel, was a dear friend, I should rather say disciple, of our Saint, being as devoted and obedient to him as a child. Once when he had finished reading a masterly essay, Clement embraced him and exclaimed: "Well done, my Frederick, well done indeed. But remember it is better still to love our Lord Jesus Christ with our whole heart."

To maintain the Catholic cause within constant view of the public, the Saint took upon himself to publish a semi-weekly magazine entitled *The Olive Branch.* One of his disciples, aided by a number of able writers, conducted this excellent periodical, which furnished edifying, entertaining, and instructive reading.

For the purpose of providing the Polish people with proper substitutes for the immoral and infidel publications with which the country was flooded, Clement when in Poland founded a society called the Congregation of Mary, whose members pledged themselves to disseminate good books of every kind. Could a more practical and more effective plan be imagined than this, to counteract the efforts of Satan and his human allies to spread soul-destroying literature? Later at Vienna the Saint gave every encouragement to a pious and zealous

friend of his, Baron Penkler, who had established a circulating library, which rendered a great service to the Viennese by the diffusion of good reading. To the poor, Clement distributed many a pious book gratuitously, for instance, the *Visits to the Blessed Sacrament* and *Reflections on the Passion,* both composed by St. Alphonsus.

If the life of the holy servant of God had been cast in our days, his lament would not be that the faithful are deprived of the opportunity to read proper books; in most places there are good books a plenty to be had by those who care for them. I imagine, therefore, that St. Clement, living in these later times, would bend all his efforts in the pulpit and out of the pulpit to the task of inducing the faithful to read Catholic literature—this would of course include the Catholic newspaper and periodical—and to avoid the baneful stuff with which, as every priest knows, too many Catholics are poisoning their minds day after day and week after week to the incalculable injury of faith and morals.

All Things to All Men.

Nearest to the heart of this true lover of humanity were the poor of Christ; their needs of body and soul were his daily solicitude. He stinted and starved himself to help those in want, and when he had nothing more of his own to give, he turned beggar for their sake. He once remarked that if the donations which a single home for the poor received through his agency, were converted into gold, the weight of the latter would be too heavy for a strong man to carry. A priest [1] who

[1] The Rev. John Madlener. A story is told of him which is too good to be omitted. When still a young man, he had won the degree of Ph.D., and was appointed assistant lecturer in physics and mathematics at the University. The study of philosophy had quite turned his head, and he developed into a pantheist, looking on himself as a part of an all-embracing deity. One day he was afflicted with a violent toothache, and the pain compelled him to take to bed. A waggish friend wrote on the door of the pantheist's room: "The deity Madlener has a toothache." This shaft of wit hurt the feelings of the philosopher not a little, but it helped, more than a hundred arguments, to make him realize the folly of his reasoning. In course of time Madlener became a Redemptorist, and labored zealously for many years in the vineyard of the Lord.

knew him intimately testifies: "Father Clement preferred the society of the poverty-stricken and lowly to that of the wealthy and noble-born. He would himself seek out the poor; the rich were compelled to seek him out. If he did visit people of affluence and rank, it was only to win souls for God."

And yet he exercised a remarkable apostolate among the higher classes of society. University students, artists, writers, government officials, officers in the army, men and women of the highest nobility, flocked to the home and church of this humble priest for instruction and guidance. During the Congress of Vienna, the Crown Prince of Bavaria, afterwards King Louis I, never missed an opportunity of going to confession to the Saint, and once remained with him an entire night discussing spiritual matters.

Clement utilized this influence which he possessed over so many distinguished men and women to inflame their hearts with zeal for the furtherance of the cause of religion. Thus he made himself many-armed, and thus with earnest co-workers of learning, wealth, and influence, he achieved what no single man could have hoped to effect, a thorough change in the religious condition of Austria, a revival of true Catholicity that must have acted for good in a measure throughout the Christian world.

Clement Hofbauer was a young men's man. His cheerful, straightforward character acted like a powerful magnet to attract the youths of his day, rich aristocrats no less than the poorest of the poor. Any priest engaged in the sacred ministry will concede that it is no ordinary tribute of praise to our Saint to affirm that he imbued the hearts of his young men with a genuine love for virtue and piety, and brought them to persevere in the practice of their faith.

Clement drew about him at Vienna a special club of young disciples, at times as many as fifty. For these the latch of his door was ever raised, so that they would gather in his house at any time of the day, even when he was absent. He had a more than full house every night, and no matter how fatigued he might be after his day of strenuous labor, he always wel-

comed them with a cheerful greeting. The evening's programme usually began with a light collation, the Saint requiring that every one should partake of his share, in order to save the poor and hungry from embarrassment. He always insisted on serving them at table, taking his own frugal meal as he walked about amongst them. After supper they indulged for a time in pleasant conversation, which was always interspersed with pious remarks and discussion of spiritual topics. Then some interesting as well as instructive book would be read; Clement often interrupted the reading to make suitable comments, or to narrate a story apropos of the point read. He liked to draw out his young friends, and encouraged them to express freely their ideas and aspirations; nor did he object to amicable disputations among themselves. Before they departed for their homes he gave them an informal conference on some moral topic, warning them especially of the pitfalls that lay in the path of their soul, and advising them how to evade the danger.

Remarkable enough, the young men never grew weary of these meetings, and night after night the good work went on until the Saint's death. The strength of character and sterling virtue exhibited by these disciples of his throughout their useful career is ample proof that the self-sacrifice of Clement in their behalf was well repaid.

A Mouthpiece of the Holy Ghost.

An important factor in the Saint's conquest of souls was his preaching of the word of God. The Viennese of those days used to say: "If you wish to hear a great orator, go to this or that church; but if you would hear an apostle, go to the church of the Ursulines, and listen to Father Clement." However, may we not style him a truly great orator whose simple eloquence attracts the learned and the unlearned, stirs the conscience of his hearers, and moves them to a thorough reformation of morals?

If I were asked to point out the most striking features of the Saint's sermons, I would answer: earnestness of delivery

and clearness of expression. Sometimes he would preface his discourse: "To-day I shall endeavor to speak with such clearness that I trust the smallest child will not fail to grasp my meaning; so that no one will be able to accuse me before God's tribunal and say: 'I could not understand you.'"

Peculiar Traits of Character.

The unfailing cheerfulness of the Saint is a quality which makes him lovable to us in the very story of his life—what a charm it must have proved for his contemporaries! He did not consider that melancholy and gloominess were appanages of holiness. An oft-repeated saying of his was: "Sadness is harmful to the body, and can accomplish no earthly good."

We must admire this bright joyousness of Clement the more when we advert to the fact that his path through life was strewn with trials and troubles; one alone of these, the opposition of civil authorities, was enough to dishearten the most buoyant spirit. If the gentle reader as well as the writer of this article had been forced, after a life consecrated to the betterment of humanity, to submit to such an unjust examination as the one at Vienna previously alluded to, I fear its conclusion would leave us fretting with excitement and indignation. Not so our Saint; after the miserable affair his friends found him in his little room, smiling and cheerful as usual and humming to himself a favorite hymn.

Clement revealed at times a happy sense of humor; as an instance of which I may adduce a remark of his relative to a certain John Kraus, a wine merchant of Vienna. The latter, an excellent-living man, had the misfortune for himself and his confessor to be a scrupulant of the first water. Even when the Saint was lying on his death-bed, this anxious penitent came to bother him with his worries. After Clement's death Kraus admitted that he had tried the patience of the servant of God almost beyond endurance, and that the latter had one day confided to him: "One Kraus I can stand, two would be the death of me." This little effervescence makes our Saint akin to all his fellow-priests. For who of us has not had a

Kraus of the male or more commonly of the female sex to fray the edges of our patience?

It may afford consolation to the ordinary Christian to learn that this holy man was by nature impetuous and inclined to anger. How he had to struggle, and how he did struggle to subdue every inward feeling as well as outward sign of irritableness! Only a brave and humble soul could have regarded this natural weakness as he did: "I thank God every day that He has left me this hastiness and impatient temper, for these infirmities preserve humility and guard me against pride."

It was very rarely indeed that he did not succeed in maintaining a perfect control over himself. To quote an admirable example: While at Warsaw he once undertook a begging tour from house to house, in order to secure funds for the maintenance of an orphanage which he had opened. Chance led him to a certain inn, where he found several men gambling. Whilst he was pleading for an alms, one of the players rose angrily from the table and insolently spat in his face. The servant of God, without manifesting the least irritation, took out his handkerchief and cleansed his face; then he said gently: "That was for myself, now please give me something for the poor orphans." This self-command and humility completely shamed the ruffian, and led eventually to his conversion to an upright life.

The reader of St. Clement's life cannot fail to remark one eminent trait which weaves itself like a golden thread through all his dealings with his fellow-men—I mean the capacity to see and take things in their right light, which would be classed in theology under the head of prudence, but which we Americans like to call commonsense. An instance or two may suffice as illustration. A sum of gold was once entrusted to him to be delivered, by way of restitution, to the rightful owner. The latter was at first loth to accept the money. "Let the poor fellow keep it," he said. Clement, however, did not approve of this thoughtless generosity: "At least take a part of the restitution. It would not be a wise thing to hand back the entire sum to the repentant sinner; for in that case

he will conceive the notion that theft is not such a great sin after all."

A certain priest of his own Congregation, being of a scrupulous nature, seemed never able to finish purifying the corporal and paten at Mass. One day Clement was present at this father's Mass, and noticing his protracted collecting of the particles, he went up to the altar and whispered: "Joseph, leave something for the angels also."

And now what more suitable than that St. Clement himself be permitted to conclude this sketch of his apostolic career with a few characteristic sayings, homely perhaps in their setting of language, but withal very pearls of wisdom?

SOME APHORISMS OF ST. CLEMENT.

1. God is in need of no one.
2. Whether men praise or blame us, we remain what we are before God.
3. Our defects should make us humble, but not faint-hearted.
4. That which is sown in the heart of a child will abide till old age.
5. *Date et dabitur,* these two words are twin sisters.
6. On the Last Day gold will be no better than tin.
7. Learning is a great thing; holiness is greater.
8. In the pulpit we must vigorously knock down the nuts from the tree; but in the confessional collect them gently.
9. A young priest must keep himself employed throughout the day, or he will end badly.
10. If a priest does his duty, the Lord will never fail him. If there was but one loaf of bread in the world, God would send the priest half of the same.

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HISTORY FROM THE DUST.

OF late years our ideas about history have changed considerably. Not so long ago, the historical equipment provided by the average educationist comprised a superficial summary of names, a rather dry catalogue of rulers, when

they were born, whom they fought, some hazy notions as to why they fought, and where and when, the happy or unhappy endings to their elementary violence, the names of a few queens thrown in—and that was history. With Green's *History of the English People* a new type of history emerged. Not so much the few Rulers, but the many Ruled, became the object of historic interest. If we would clothe the dry bones of history with living tissue, then it is more to the point to know the daily lives of handicraftsman and merchant, how they were clad, how housed, what were their amusements, their games, customs, social and political ideas, if they had any of these last. The daily round of their lives brings the dim past into intelligible contact with our living present. Historians had to break new ground, to trace customs up to their starting-point, to dissect words and make them yield their hidden meanings. Folk-songs and children's games were found to contain crystallized history. In all these simple ways, we could lift the veil cast by the hand of time over the forgotten past and open out to our view ancient peoples wonderfully like to ourselves.

Not only history, but the *sources* of history, have changed and widened. We search for history now, not only in the seclusion of famous libraries; we go out of doors; we study the hills and the plains, the course of rivers and the bed of the sea. With the spade, we cut through the accumulation of ages, and compel the rock and the sandbank to yield up to us the hidden history of their hoary past.

But the most vivid interest comes, not from the almost changeless features of the landscape, but from the silent wastes which cloak the ruined habitations of bygone generations. Where once stood spacious dwelling-houses and broad streets, graceful temples decked with statuary and carvings from master hands, where the broad forum or market-place hummed with busy life—now the owl hoots in the solitude, and the jackal prowls about among ruined masonry. Centuries have passed since the voice of man, the song of a woman, or the cry of a child, woke the echoes of those once-thriving abodes of humanity. The tide of life has flowed away from them, and left them deserted and dead in their crumbling dust.

But now the historian, as well as the antiquarian, has found those desolate tracts of marsh and thicket. Their silence has been made to change into speech, the impromptu tombs which buried so much evidence of bygone civilizations, have been made to yield up what they have guarded so faithfully for long centuries. Especially is this the case in the East, notably in Egypt where a dry climate and dry soil have stored, for at least 4000 years, stones and tablets, inscriptions, and pottery and papyrus, and kept them for our leisurely study. The dust of ages which has hidden them, has been their preservation, and from out of that ancient dust which has laid in undisturbed accumulation as those ages came and went, we gather historical fragments steeped in living interest.

Inscriptions come first. Mostly on stone, some in bronze, some written on gold and silver plates, some the scribblings of an idle school boy, badly written, badly spelt, and with the brief and pointed personalities, not unknown to the schoolboy of to-day.

The mention of inscriptions tempts me to make a digression. It is about an inscription, but not an Egyptian one, though almost as old. In the 17th chapter (vv. 6, 8) of the Acts St. Luke describes a tumult made by the Jews in Thessalonica, and how they drew Jason and certain brethren unto the "Politarks" of the city. Now this word "politark" is unusual; very learned men, like Hugo Grotius, have carefully pointed out that it does not occur in classical Greek. As they themselves did not know the word, they wrote copiously to show that St. Luke must have written something else, or that he had made a mistake, and so shown ignorance of the language. I am afraid St. Luke rested under this imputation for very many years. No one seemed to think that St. Luke, who spoke Greek every day of his life, with those to whom Greek was their native language, might know more Greek than Grotius, who never spoke Greek at all. Learned classical scholars did not know the word, so St. Luke must be wrong; it never occurred to them, apparently, that there might be Greek words which they did not know. There was no one to set them

right, no one, till a few years ago we got a witness out of the dust. In Thessalonica, now the modern seaport of Salanika, there was an ancient arch, which had stood from time immemorial. Frequently repaired by Greeks and Venetians, at last, in 1867, it threatened to fall on a roadway. So it had to be taken down, and the keystone of the arch became visible, the first time for some twenty centuries. When the dust of ages was cleared away, the stone was found to have an inscription, giving the names of the seven "Politarks" who were in office when the arch was originally built. The stone is now in the British Museum (No. 171 Greek Inscriptions). So St. Luke was right after all, and from the dust of ages his vindication has come convincingly; though lowly in the fashion of its coming.

But I do not want to speak of inscriptions now. They are rather lordly treasures, and I want to talk of trivialities hitherto quite unconsidered. Not the well-preserved treasures of the museum; no, something quite different. Outside the ruined sites of ancient cities, there still exist the waste-places where the Egyptian domestic of the remote past emptied her mistress's waste-paper basket, and furtively got rid of such pottery as she took hold of and came to pieces in her hand. Little did that Egyptian parlor-maid imagine that the accusing fragments would turn up safely, if not quite soundly, in the future twentieth century. But so it has, and the manner of its preservation can be told in a few words.

The ancient Egyptians, and the ancients generally, had very scanty writing material. The sheet of papyrus was the most important but expensive writing material of the ancients. It is made from the papyrus plant, known botanically as the "Papyrus antiquorum." To the present day it grows plentifully in Egypt, and also in some districts in Italy and Sicily. When well made, it seems almost indestructible. There is still extant a sheet of papyrus, bearing accounts written in the reign of King Assa of Egypt, about the year 3550 before Christ, so that it is now quite 5500 years old. It looks frail and brittle, but its toughness is proved by its extreme anti-

quity. Its manufacture was very simple. The pith of the plant was cut into thin strips, and these strips were laid side by side to make sheets for writing. Another layer was put on this, crosswise, and the two gummed together with a colorless preparation, made with water from the Nile. When dried in the sun and pressed to take out inequalities of the surface, they formed the papyrus paper whose name is so well known to us. Considerable quantities of papyri were found in Memphis about the years 1820 to 1840, but it was in 1877 that many mounds and rubbish heaps were explored, and from the thousands of papyri found in them, we get our wide and intimate knowledge of ancient Egypt. These were not carefully stored-up documents, but unconsidered trifles such as were thrown out promiscuously on the rubbish heaps of the towns. The spade digs into them, and turns up worn-out office books, leases of houses, wills, tax papers, school exercise books, diaries, petitions for justice, official edicts, letters, and all the various written odds and ends that are the daily output of civilized people accustomed to write. They are written in many languages, Persian, Arabic, Coptic, Hebrew, Greek, Latin, and in the Egyptian Demotic and Hieroglyphic. They open up to our eyes vivid glimpses of ancient life, with a truth and freshness that no written history can equal. Here is the translation of a letter of invitation, written more than 3000 years ago; and when read, thrown away, to find its way into a dust heap, and so kept for us to read to-day:

Greeting, my dear Serenia, from Petosiris. Be sure, dear, to come up on the 20th for the birthday festival of the god; and let me know whether you are coming by boat, or by donkey, that we may send for you accordingly. Take care not to forget.

Does not this show that Petosiris was a kindly lady, very affectionate toward her friends, and thoughtful for their comfort: "Let me know whether you are coming by boat or by donkey." And it seems as if her "dear Serenia" was a little flighty and apt to let things slip out of her memory, for her short note ends with the caution, "Take care not to forget."

There are many Serenias still, and that postscript is as useful and necessary now as it was those thousands of years ago. Is it not a charming peep into the long past, and furnished from such an unpromising source as the rubbish heap, to which the careless Serenia let her invitation drift. But how near we seem to these two, the thoughtful writer and the heedless recipient; motors and telephones apart, have the passing years changed us so much? After many years, it is the trivialities of daily life that weave a charm about the past, the trivialities which the learned historian either ignores, or never knew. But these trivial things nevertheless are history, just the history which holds the mirror up to nature, and we see ourselves, though dressed in other clothes and with changed surroundings.

Here is another scrap of history also from the dust. It is a boy's letter to his father, who would not take him up to town with him to see the sights:

Theon, to his father, Theon, greeting. It was a fine thing of you not to take me with you to the city. If you won't take me to Alexandria, I won't write you a letter, or speak to you, or say good-bye to you; and if you go to Alexandria, I won't take your hand, or ever greet you again. That is what will happen if you don't take me. Mother said to Archelaus, "It quite upsets him to be left behind." It was good of you to send me presents on the 12th, the day you sailed. Send me a lyre, I implore you. If you don't, I won't eat, I won't drink. So there.

This is a very characteristic epistle and what a familiar domestic drama it opens out! First, the boy's indignation, and the dark threats. "This is what will happen, if you don't take me." But he probably knew his father, and correctly doubted whether even this threat would much move him. But it was different with his mother. Had not his sharp, young ears overheard her remark to Archelaus, whoever he may have been? This was too good a card for the young diplomatist not to play. "Mother said, it quite upsets him." Theon the younger would take care that his letter should show how correct was his mother's comment. He would show how upset he was. But Theon the elder would not be easily influenced, and

the boy knew it. He had no real hope of being taken to Alexandria, but he saw his way to getting a lyre! And I for one hope the boy got it,—though we shall never know. Theon the elder seems to have been a judicious father, and his wife seems also judicious, as she did not venture to say to her husband what she said to Archelaus. But Theon the younger took care her saying should not be lost, and the father may have smiled at the boy's transparent diplomacy, as he let the letter fall into the waste-basket, and so drift into the heap whence centuries after it emerges, giving us too brief a glance of a family incident, so homely, so trivial, and yet so human; a touch of nature that makes us kin with little Theon and his family of centuries ago. And if history should make us kin, then this boy's eminently characteristic letter is worth a place in the mosaic of history.

But there are shades as well as lights, to be garnered from the heaps without the city-walls. It would not be history, had we but one phase of life shown to us. Writers may tell us of ancient peoples, what they felt, what they thought, but no writer can appeal to us with the force derived from the actual, unstudied words of the people themselves. These we seldom get in the pages of the writers of history, but the dust-heaps have kept them for us. I think we are apt to underrate the written correspondence of the ancients. Of course our present facilities make comparison out of the question; still correspondence existed, and some found its way into the rubbish heap. Promiscuously it turns up, grave or gay, kindly invitation or business receipt; and sometimes, the sad letter of the pagan who had no hope. Can anything be more hopeless in tone than this sad letter:

Eirene to Taonnophris, greeting. I was as much grieved, and shed as many tears, over Eumoiros, as I shed over Didimas; and I did everything that was fitting, and so did my whole family, Epaphrodeitos and Thermouthion and Philion, and Appollonios and Plantas. But still, there is nothing one can do, in the face of such trouble. So I leave you to comfort yourselves. Good-bye.

These were the hopeless ones to whom the Gospel was

originally preached, the message of good tidings which would make such a letter impossible, even in the heap outside a Christian city.

Poverty is ancient as well as modern, and the dust-heaps tell us how the impecunious managed to raise money in ways which we have not much improved upon. An unknown writer in those long-past ages might have written this letter yesterday. She writes (for it is evidently a woman's letter):

> Please redeem my property from Sarapion. It is pledged for two minae [about $30]. I have paid the interest up to the month Epeiph at the rate of a stater [about fifty cents] per mina. There is a tunic, a white veil with a real purple border, a casket of onyx, a handkerchief, a garment of purple linen, two armlets, a coverlet, a necklace, a big tin flask, and a wine jar. If the cash is insufficient, owing to the carelessness of Theágenis, sell the bracelets and make up the money.

Poor writer! Had she been living now, she would write much the same, though on different paper and in a language then undreamt-of. Paper and language have changed; but not the character of such as write that kind of letter. Had the big tin flask and the wine jar anything to do with the pawning, I wonder? Here is another specimen. It comes from the long-buried city of Oxyrrhynchus, in Egypt, but you might walk out and with the change of a word or two see almost the very same placarded on the walls of any modern town:

> The assault at arms by the youths will take place to-morrow, the 24th. Tradition, no less than the distinguished character of the Festival, requires that they should do their utmost in the gymnastic display. Two performances. Signed by Dioskourides, Magistrate of Oxyrrhynchus.

There is a neat touch, and a little highfalutin' flourish about tradition, and the festival with a distinguished character; which no doubt Dioskourides the Magistrate thought necessary in any advertisement to which he should affix his signature. This was a guarantee that, at the two performances, people should get their money's worth.

No doubt the youths did their utmost, and the advertisement did its duty also, and was torn down to make way for

something else, after the universal fate of wall advertisements; and it reposed for ages, crumpled up with other rubbish, such as this report from a doctor to another Magistrate:

To Claudianus the Mayor, from Dionysios, Public Physician. I was to-day instructed by you, through Herakleides your assistant, to inspect the body of a man who had been found hanged, and to report to you my opinion of it. I therefore inspected the body in the presence of the aforesaid Herakleides in the house of Epigathus in the Broadway ward, and found it hanged by a noose, which fact I accordingly report.

Truly a model report! Do not our "public physicians," our coroners, inspect sad relicts of humanity, and draw up equally dry and bald statements of facts to this day? When the papers report, "Found drowned," or "Death by misadventure," do they throw more light on a tragedy than was shed by the report of "Claudianus, public physician," some 2000 years ago?

Here is another quaint letter:

To Noumen, Police Captain and Mayor, from Pokas, son of Onos, unpaid policeman. I have been maltreated by Peadius, the priest of the temple of Sebek in Crocodilopolis. . . . in the aforesaid temple, the person complained against sprang upon me, and in the presence of witnesses struck me many blows with a stick which he had. He tore my shirt, and this fact I called upon the bystanders to bear witness to; wherefore I requested that if it seems proper you will write to Klearchos, . . . that I may obtain justice at your hands.

Let us hope that he obtained justice, and that his wife mended the torn shirt, for linen was expensive in those days.

Here is the beginning of a will, which reads very much as such a document would that had been made yesterday, and engrossed on parchment:

This is the last will and testament (made at a notary's in the street) of Pekasis, son of Hermes, an inhabitant of Oxyrrhynchus, being sane and in his right mind . . . all the furniture, movables, and household stock, and other property whatsoever that I shall leave, I bequeath to the mother of my children, my wife Ptolema.

Then follow the signatures of the witnesses, one of whom says:

I, Dionysos, son of Dionysos of the same city, witness the will of

Pekasis; I am forty-six years of age and have a curl over my right temple.

But it is not so much from papyrus relics that we get our new knowledge. Papyrus was too expensive. The wealthy could use it, but the poorer classes found an abundant and cheap substitute in the city dust-heaps. There they found what are now technically known as "Ostraca," that is, oyster shells, though for the most part they did not quite deserve that name, as they were nothing more nor less than broken pottery, broken household utensils, plates, dishes, bowls, cups, and all such things whose broken remains still find their way to dust-heaps. These potsherds were plentiful, as broken bits of earthenware always are. They were thrown away, but often picked up and brought back to cottages, and on their hard surface many a written communication may still be read. Six hundred years before Christ, we now know that in the countries about the Mediterranean, broken earthenware was a favorite writing material for the poorer people. We have specimens of these written over in Greek for a period of more than 1000 years. Letters, contracts, city edicts, and many receipts for taxes. The writing and spelling afford happy fields of exploration for our ripest scholars. The potsherd was especially the writing material of the lower classes. Anybody could fetch an armful from the nearest heap free of cost. Of course, such material was beneath the dignity of the well-to-do. Many Christians in the earliest centuries wrote on potsherds, with apologies for using such humble material. So we get to know something of the class who formed the early Christians. And a great linguistic discovery has resulted from their study. This is, that the Greek in which the New Testament was written was the every-day spoken language of the simple and the unlearned. It is not the scholar's Greek, but that of social, commercial, ordinary life, the Greek which was then an almost universal language and so formed a fitting medium for the propagation of Christianity. But up to some few years ago, we had no specimens of this colloquial Greek, the Greek spoken by St. Paul and St. Luke, in which they preached

to the laboring classes, the Greek through which they made their first converts. But this is not a subject for the present paper, though it is worth while noting that from these humble fragments of broken earthenware we are unexpectedly furnished with solutions of problems which have hitherto seemed insoluble, and which send crumbling into pieces the learned self-assertive decisions of anti-Christian writers. In this way, many useful side-issues have been made clear, all helping to prove the reliability and historic truth of the New Testament. I might instance one example. St. Peter, in his first epistle, says, "When the *chief Shepherd* shall appear, ye shall receive a crown of glory." The word for "Chief Shepherd," *Archipoimen,* was not found anywhere else. Learned men said it was a word invented by Christians, invented just to serve their purpose. Well, as this was the only place where the word was found, no one had much to say. But one of the dust-heaps has solved the difficulty, for in one in Egypt there was found a small wooden tablet, which had been hung round the neck of a mummy. On this little wooden tablet was badly written in Greek the words, "Plenis the younger the chief shepherd"—"*Archipoimen.*" The tablet was a common thing, made for an Egyptian peasant, yet showing to us that the apostle had not invented the word, but only used one well-known to those to whom he wrote. And the curious thing is, that another tablet was found which seemed to read, "Plenis, son of Kametis, Chief Shepherd, 40 years old." Might this have been the father of Plenis the younger? We may now take it that the word was well known, and well suited to the use to which St. Peter put it; only, this we did not know till we got our evidence from the dust.

Here I will stop. It is easy to see what important store-houses of information lie to hand in the long-neglected, the long-buried rubbish-heaps still existing beside the ruins of ancient towns. Herein we shall find unexpected clues to details of life, portraying the lives led by our predecessors on this planet, with a homely detail never before set so clearly before us. Not the political convulsions, which have ruined or

made nations, but the daily trivialities which after all make up life. The familiar letter, the unstudied words of friend writing to friend, the little cares of the day, from out of their unhonored graves they come to link us with cords of Adam to the men and women of the past. They offer unexpected solutions to problems seemingly insoluble, and historians and theologians will gratefully acknowledge the help they receive from this broken household rubbish so long buried beneath the dust of ages.

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THE BLINDNESS OF THE REVEREND DR. GRAY:*

OR

THE FINAL LAW.

CHAPTER XXVII.

A STERN CHASE.

CAPTAIN Nesbit, Chief Coast Guard Officer and Inspector, sat on a wicker chair outside the white wall that surrounded the Coast Guard station. This was his fourth visit within a few months. He was much disturbed in mind this evening. He indicated it by biting his nails and looking anxiously and angrily across the heaving waters. The truth was that he had been reprimanded severely from headquarters. He had been sent down to ferret out and destroy a nest of smugglers that were hidden somewhere along the western coast, and he had ignominiously failed. Every effort had been thwarted, and he had long since fallen back on the belief that the authorities had been hoaxed. In this view he was confirmed by the belief of his men, who assured him that the thing was quite impossible in these days of vigilance and circumspection, when the whole

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coast from station to station could be swept by the long glasses of the men; and when a diver could not cross the horizon without being noticed. But here were his peremptory orders. Clearly, the revenue authorities believed that something illegal was in progress, and he it was who should seek it out and destroy it.

He lit a cigarette just as the dusk of evening fell and, after a few minutes' reflection, he called over Pelham, a shrewd, cautious Englishman who had been warrant-officer in the service and who was now in charge of the station.

"Any news, Pelham?" he asked anxiously.

"None, sir!" said Pelham, saluting.

"Were the men out last night?"

"Yes, sir. I myself was in charge."

"How far did you go?"

"Six miles to the west, where we ambushed in a creek. Then we pulled out to sea and skirted the coast down to Redcarn."

"And saw nothing?"

"Not a sail, nor an oar, sir, except Mr. Wycherly's *Water-Witch*."

"You didn't follow her?"

"No, sir," said Pelham, looking with surprise at his officer. "Mr. Wycherly, sir, is the young gentleman at Rohira—an ex-naval hofficer."

Nesbit was silent. He thought long and earnestly.

"We have swept every inch of the coast," he said at length, "up from Waterford, and down again from Kinsale. If there's anything wrong, I don't see how it could have escaped us. But—can that boat well carry a sail?"

"Yes, sir, if we manage careful and the wind lies low."

"All right. When does the moon set?"

"Sets early, sir. It will be pitch-dark at ten."

"So much the better. Have the boat and four men ready at half-past nine. And bring your arms."

"Ay, ay, sir!" said Pelham saluting. But he lingered round.

"Any suggestions, Pelham?" the officer asked, noticing his hesitation.

"No, sir! But that gipsy woman comes around here pretty often; and I don't like her tampering with the men and fooling the women."

"Certainly not," said Captain Nesbit. "You must sternly forbid her coming near the station again. When was she here last?"

"I think she was here this hafternoon, sir," said Pelham.

"Is this one of the gipsies at the Castle?"

"Yes, sir. You remember me telling you about them at your last inspection?"

"Yes, I do," said the officer, reflecting. "Has that apparition been seen since?"

"Oh, yes! sir," said the man. "It is quite a usual thing, especially on moonlight nights!"

"And you think still that these people get out this property-ghost to please the old doctor?"

"I do, sir," said Pelham. "The men don't."

"Then they believe it is a real ghost?" he asked in amazement.

"Some do, sir, and they are thoroughly frightened. Some are doubtful. I tells them that these gipsies are simply trying to please the old man, so that he may not disturb them. The young master wanted to clear them out long ago, but the doctor would not allow him."

"What? Do you mean that Mr. Wycherly was anxious to remove these people? Have you heard that?"

"Yes, sir. Judith has mentioned it again and again to our people. And she says they can defy him, so long as the old master lives."

"Another theory knocked on the head," muttered Nesbit to himself. "All right, Pelham. I'll have some tea at nine o'clock, and have the men ready as I've said."

"Ay, ay, sir!" said Pelham, saluting and entering the station again.

When the moon had set, the men got out their long boat and pulled silently into the deep. Outside the shelter of the land, when the light wind caught them, they hoisted a sail and moved noiselessly in a direct line southward from the shore. Nesbit steered. They carried no lights, but a dark lantern was hidden beneath the seats. When they had sailed three or four miles from shore, they veered round and, altering their course, sailed in an easterly direction and almost parallel with the coast. The men kept a good look-out; but it was weary work and waiting; and

after a time they lowered the sail and lay to. It might have been an hour from midnight when the look-out whispered:

"A sail to the windward, sir! Keep her helm steady!"

And Nesbit had hardly time to grip the rudder-ropes when the full wing of the *Water-Witch* swept within a few yards of the coast-guard boat and vanished in the darkness, leaving a white wake behind. "Hoist the sail at once, Pelham," shouted Nesbit, "and after her. By Jove, that was a close shave. Keep in her wake and tack if you come too near!"

"'Tis the *Water-Witch*, sir—Mr. Wycherly's boat," said Pelham.

"How do you know?" said Nesbit, somewhat impatiently.

"By the cut of her sail, sir!" the man answered. "I'm sure 'tis the *Water-Witch*. Isn't it, Orpen?"

"I think so," said one of the men, who was pulling the sail-ropes through their pulleys. "There's no other yacht around here, except Wycherly's."

"Never mind!" said Nesbit. "Keep after her. If we can overhaul her, no harm's done!"

Then commenced a race upon the midnight waters; and there was no rivalry, only the anger of the pursued and the zeal of the pursuers. For Edward Wycherly felt now that the authority of England was on his track, and he shook out every bit of canvas his little yacht could bear until her pennant almost dipped in the seas. He guessed at once why and wherefore he was pursued; and he determined to give them a night of it. "But a last night," he muttered so that Pete could not hear him. There was a faint starlight on the waters; and far down in the west a reflection from the sunken moon. Now and again Nesbit could see the white swallow-wing flashing in the darkness; and Wycherly watched the broad sail that came lumbering along in his wake. But it was swan against swallow. The *Water-Witch* sprang, as if to the voice of her master, over the curdling waves, and down dark hollows; and in less than half an hour she was beyond the sight or reach of her pursuers. She was then far out at sea; and a great dark object loomed up on her lee side and a flash, so faint that only expectant eyes could see it, lit up the waters for a moment. Wycherly put down his helm and glided under her stern; and answered in reply to a muffled "Boat ahoy!":

"Quick! Put her round and hoist every stitch of canvas. The coastguards are at hand!"

He made the circuit of the schooner repeating his orders and then flew back to where the coastguard boat was still lumbering through the waves, drew it completely out of the track of the smuggler and into his own creek beneath Dunkerrin Castle, pulled down his sail, got Pete out in the punt, and awaited events.

Nesbit in the eagerness of his pursuit and forgetting altogether that he was only acting upon suspicion, almost ran his boat upon the rocks. Yet he dreaded from lack of power or lack of evidence to proceed further. Wycherly challenged:

"That you, Pelham?"

"Yes, sir!" said Pelham. "Captain Nesbit is on board."

"You have had a hard run. Did you take me for a smuggler?"

"No, sir. But—"

Here he seemed to consult his officer.

"Mr. Nesbit, sir, would like to know what you were doing out on the deep seas at such an hour."

"Tell Mr. Nesbit that that is my own affair. I shall go and come upon the high seas at my pleasure."

"Oh, of course, sir! Meant no offence, sir, I'm sure."

But Nesbit had drawn in his boat till she glided almost stern to stern with the yacht; and with the dark lantern he threw a yellow glare across the deck of the boat. It revealed nothing. But Wycherly affected the fury of insulted innocence.

"If you are not satisfied, sir," he said, glowering down upon Nesbit, "with your most impertinent examination of my boat, you are at liberty to come aboard. And, if you are not satisfied with that, you can bring your men up to my father's house and pursue your investigations there."

"You have been an officer, Mr. Wycherly," said Nesbit, half ashamed but yet suspicious, "and you know that an officer has duties to perform which are sometimes unpleasant."

"Quite so!" said Wycherly, seeing that he had now the victory. "It is because I recognize the call of duty that I invite you to a further search, so that you should be perfectly satisfied."

"It is late!" said Nesbit, consulting his watch, but still eagerly scanning every corner of the yacht under the yellow glare of the lantern. "And besides, no suspicion can attach to you, Mr.

Wycherly. In fact, I should be disposed to call upon you to help in our search for smugglers along this coast."

"Then you believe that smuggling is going on?" asked Wycherly.

"Well, so it is reported," said Nesbit. "But perhaps I could see you again at a more opportune time and we could discuss the matter together."

"Certainly! I shall be most happy," said Wycherly. "Meanwhile, you will allow me to throw out my anchor. There!"

"Well, good night!" said Nesbit. "And a more pleasant introduction next time."

And the boat swung round under the strong arms of the men and vanished in the darkness.

In a few seconds the little punt, guided by Pete, glided out and ran aside the yacht, and the two men stepped ashore. Pete remained behind, tying up the boat; but Wycherly went forward and strode into the Witch's cave.

A dark lantern was faintly smoking in a corner. Against the dim light and faintly outlined against the irregular, arched entrance, like a statute in a niche, was the tall form of Judith. She stood still and almost unbreathing, her hood covering her head and her hands folded beneath her cloak. The tide washed over the weed-fringed rock and lapped her bare feet, for the gipsy preferred to go barefoot at all times. Not a sound broke the stillness until she said:

"Well?"

"It was a close shave this time," he said. "They are on our track at last."

"The owl is heading the hawk," she said. "It is unpleasant. Do they suspect Crapaud?"

"Hardly, I think," he said wearily. "But it cannot remain a secret. The revenue cutter may be here in a week."

"Buy off Pelham!" she said.

"Nonsense!" he replied. "That is, give everything away and betray ourselves!"

"Every man has his price!" she said. "If we had only a free hand for six months more, we could retire."

"Six months! Three months! One month! To-night! I'm done with the matter from this moment and will take the consequences."

"Very good, Edward Wycherly!" she said. "The consequences may be much, or little. But what shall be done with the stuff already on our hands?"

"You and Pete dispose of it, as you please!" he replied.

"You claim no share?"

"None! I simply want to have nothing more to do with the nefarious business."

"Very good!" she replied. "Edward Wycherly, it is not men like you that win empires."

"I suppose not!" he said, turning away.

"Come, little father!" she cried, accosting Pete. "The night waxes late!"

CHAPTER XXVIII.

A School Inquiry.

THE burning of Kerins's hay-rick on the night of the concert did not improve matters in the parish. Kerins at once applied to the necessary authorities for compensation; and he was awarded a large sum, more than sufficient to cover his losses, and it was levied exclusively on the parish. The rate fell heavily on the farmers around; and, although it was quite impossible to blame Kerins for defending himself, yet the taxation was so heavy that each felt he had a grievance against Kerins personally, so utterly unreasoning are men where their moneyed interests are concerned. He became therefore more widely unpopular than ever in the parish; and Dr. Gray, the parish-priest, who had denounced the outrage in unmeasured terms from the altar, shared his unpopularity. But somehow now he had begun to heed such things less than ever. He had turned away his face from the noise and battling of men and was striving with all his might for eternity. Annie's departure, too, so mysterious and unintelligible, seemed to snap the last link in the chain of human sympathies that bound him to earth. The great gap which her absence created had closed up; although he still retained his deep affection for her; and she was still in the habit of spending her holidays with him, and an occasional Sunday when she was off duty. But the intervals were not too dreary; and if only his sight were not growing more impaired under the

steady progress of the disease, he could say that the evening of his life was the best, and that he could anticipate the peace of eternity. But there were hours and days of deep melancholy, when he felt absolutely alone and when his books could be no solace, and now he had to fall back on the benevolence of his curate for society and the spiritual offices of his calling.

He had got from Rome a dispensation to say the Mass of the Blessed Virgin each morning, instead of the Mass of the day. This was a great favor and shed its blessedness and sweetness across many weary hours. But he was obliged by his growing blindness to abandon the daily Office; and, although he had again received a dispensation from that daily duty, he felt the tremendous loss of such hourly communication with the Infinite through the transcendent beauty of the Psalms and Lessons of the Office. For a long time he bore the privation in silence. Then a few times he murmured in the presence of his curate. And one day Henry Liston, in the fervor of pity and self-sacrifice, volunteered to come down every day after noon and go over, verse by verse, the daily Office with his pastor, reading it *in choro,* and thus fulfilling his own obligation at the same time. He did not quite understand the burden and the trial he was assuming. But he persevered grandly, and it was the source of numberless helps and graces to himself.

It was a noble act too, because he had to bear with the imperiousness and fretfulness of the old man and because he had had already one or two painful scenes just before the darkness had closed down on the pastor's eyes, and he could no longer leave home, except for the short journey to the church.

The worst of these scenes had taken place a few months after Mary Liston had become a religious and Annie had gone for training as a nurse. The pastor had driven over to the schools at Athboy to hold an investigation. It had been reported to the Commissioners of Education that Carmody, the assistant-teacher and nephew of the hated Kerins, had used some children cruelly. And this was set down to personal hatred and dislike toward the children on account of the attitude of their parents. It was a manifest calumny, but the Commissioners deemed it a subject for inquiry and accordingly ordered the Inspector of the district to hold a formal investigation. Fortunately, he was an experienced man and perfectly understood human methods of reason-

ing when personal interests are at stake. He requested the manager's presence, and the latter and his curate attended. The inquiry was formally opened by a brief speech and the prosecutor was called to give evidence. She was the mother of the child.

"I'm a poor widda, your honor," she said, "an' sure the poor have no frinds now."

She cast a withering look on the parish priest and went on—

"I've only a small little holdin', an' I'm only milkin' two cows (their calves died last spring); but if I'm poor, I'm honest, an' no wan can say that he has the black of his nail agin me."

"I'm quite sure," said the Inspector mildly, "my good woman, that all you say is correct; but it has nothin' to say to the subject of this inquiry. I must ask you to keep close to that."

"An' I am, your honor," she said, "I'm comin' to it; but you must lave me tell me shtory me own way, or I've no bisniss comin' here at all."

"You must remember," said the Inspector, "that it was you solicited the inquiry and formulated certain charges against this teacher—"

"An' good right I had, the blagard," she said. "An' how could he be good, wid the black dhrop in him from two sides. Sure ivry wan knows that the Carmodys were a bad lot; an' as for the Kerins—"

"Now look here, my good woman," said the Inspector, "I have not come hither to hear about family virtues nor failings—"

"Vartues?" she cried scornfully, "Faith, thin, you needn't come inquirin' afther their vartues. It would be like hunting a needle in a bundle of sthraw."

"All right!" said the Inspector. "Now come to the point! What is your charge against this teacher?"

"That he bate and ill-thrated me child," she said, sobbing, "that's without his father to protect him. Ah, you ruffian," she said, turning at the unhappy teacher and shaking her fist at him, "if Mike Ryan wasn't over there in his cowld grave this blessed and holy day, 'tis you'd be laughing at the other side of your mouth, you ugly *boduch!* 'Tis a nice thing to have the children of dacent parents in the parish taught by the likes of you!"

"Very good now," said the Inspector; "but, Mr. Carmody, this is a serious matter for you. I don't think there's occasion for laughter."

"I assure you, sir!" said Carmody, stepping forward, "that so far from laughing, I am greatly pained by the statements of this woman!"

"Woman!" she cried. "Who do ye call 'woman,' you cawbogue? I wouldn't demane meself by comparing me family wid yours—"

"Look now, look now," said the Inspector in despair, "this must stop, or I shall be here till Doomsday—"

"I assure you, Mr. ———," said the parish priest, unwisely breaking in, "that I have been watching the whole proceedings, and so far from Mr. Carmody's laughing at this poor woman, he appears to be deeply affected by the situation."

"Av coorse, av coorse, yer reverence," said Mrs. Ryan, making a profound curtsey to her pastor, which she intended to be killingly sarcastic, "you must take the part of the grabber, as ushal. Every wan knows that you are agin the people, and always wos, ever since you sot foot in the parish. But there's a good God above us to-night—"

"Look here, Missus," said the Inspector, taking out his watch, "there's already half an hour gone by, and I'm not nearer the subject of this inquiry. If this is to go on—"

"Yerra, an' who's shtoppin' yer honor?" she said. "Sure I'm not to blame. But ye won't listen to a poor 'uman who has no wan but herself and the great God to look afther her little childhre. Sure, you have only to ask me anything you wants to know and I'll tell you the thruth the same as if I was on me Bible oath."

This seemed to clear matters a little and the Inspector said calmly and encouragingly:

"Very good. Now that's quite reasonable. I'm sure you're a truthful and honorable woman—"

"Ah thin, your honor, if poor Father Ned Mahony was here, 'tis he could tell you all about me—me poor dead priesht, that had the feel for his people."

"Very good! that's very consoling!" said the Inspector. "But now come to the point. You say this teacher treated your child inhumanly?"

"He did, your honor; an' I've plinty to prove it."

"All right. But before we proceed to proofs, in what exactly did the cruelty or unnecessary punishment consist? Did he beat the child unnecessarily, or what?"

"Bate the child? Yerra, sure he's always batin' 'em. He bates 'em whin he's cowld to get up the hate in his blood; and he bates 'em whin he's hot to cool off his anger. He bates them whin his belly is full of mate; an' whin he has only cowld praties and salt ling for his dinner on Fridays, he's the divil out an' out!"

"Very good. Then you have noticed some marks of violence on the child's person?"

"Vilence? Why, all his little body is black and blue from the batin' sometimes; and sure 'tisn't a month ago whin he kim home wid his little nose dhropping blood like a stuck calf, and wan of his eyes as big as a turnip."

"And do you connect that with the teacher? Do you mean to say that the teacher used your boy in such a brutal manner?"

"I do, your honor," she said boldly. "You can ax the child yerself and see what he says."

"Very good!" said the Inspector, writing rapidly. "And now, before I proceed to the evidence, have you any other specific charges to make?"

"Isn't it enough what I've said," she shouted, "to get him thransported for life? Yerra, what more do you want, only to take him now by the showlder and put him outside the dure?"

"Well, we'll see," said the Inspector. "But these are all the specific charges you make?"

"Oh, as for that," she replied, "I could bring a hundred more av I liked. I could tell you how he makes the poor childhre kneel in their bare shins on the edge of a furrum that is as sharp es a razhure—"

"You must confine your charges to any violence inflicted on your own child," said the Inspector. "Now, do you assert that the child was compelled to kneel, as you say, and for what space of time?"

"Well, I'm only saying what everybody does be saying," she replied. "Sure 'tis the common talk of the parish from ind to ind—"

"Very good. Now, we'll take evidence. Where's your boy?"

Patsy Ryan, a stout, ruddy lad was summoned, and took his place, not without some trepidation, before the tribunal.

"Shpake up now to the gintleman, Patsy," said his mother encouragingly, "and don't be afraid to tell the thruth over right afoor the prieshts."

"What's your name?" inquired the Inspector.

"Patsy Ryne, sor," said the boy, rubbing his hands nervously on his breeches.

"Very good, Patsy. How old are you?"

"Sure, he'll be eight, come Michaelmas," put in his mother, "and sure more betoken it, 'twas the night of the tundher and lightnin', whin we thought the ind of the wurruld was comin'."

"Very good. What book are you reading, Patsy?" said the Inspector.

"Furst book, sor!" was the reply.

"You're a big boy and should be beyond the First Book," said the Inspector.

"An' sure he would, your honor, in any other school in the wurruld. But what can the childhre learn with a *pizawn* like that," pointing to Carmody, "who'd rather be oilin' his hair an' galivantin' wid the girls—"

"Now, now, Mrs. Ryan," said the Inspector, "this won't do! I gave you full latitude and you must now keep silence, please, while I examine your son."

"All right, your honor," she replied. "I'm not goin' to say another word, Iss, Aye, or No!"

"Now, Patsy," continued the Inspector, "have you ever been punished by the teacher?"

"I have, sor," said Patsy.

"In what way?"

"I was shlapped, sor," said the boy.

"On the hand?"

"Yes, sir!" said Patsy, rubbing his hands harder on his breeches, as if he was anxious to wipe out the very memory of the pain.

"What did the teacher slap you with?"

"Wid the shlapper, sor," said Patsy.

"Get me that slapper," said the Inspector to Carmody.

The instrument of torture was put on the table.

"Is that it?" said the Inspector.

Patsy eyed it ruefully, still rubbing his hands. He suspected it was about to be requisitioned again. But he recognized his old acquaintance.

"'Tis, sor!" he replied.

"Were you ever punished with any other instrument?"

"Wha'?" said Patsy. These big words were too much for him.

"Did the teacher beat you with anything else?" was the modified question.

"No, sor!" said Patsy.

"But your mother says you have had marks or weals on your body."

"Black and blue, your honor, an' all the colors of the rainbow. Who marked you, *agragal?* Who bate you about the legs and arrums?" said his mother.

"Billy Fitz, your honor," said Patsy. "He does be kicking me ondher the desk. But he isn't me match, and whin I grows up, I'll lick the divil out of him."

"There's the teachin' now they're gettin', your honor," said his mother. "There's the teachin' goin' on in this school. Shure they might as well be among blacks or haythens."

"I see," said the Inspector gravely. "But, my boy, you went home one evening from school with your nose bleeding and your eyes swollen. Was it the teacher punished you?"

"'Twas not!" said Patsy. "'Twas Billy Fitz agin; but whin I'm growed up—"

"Yes, yes!" said the Inspector hastily. "I understand. Then why did you tell your mother that it was the teacher that ill-used you?"

"'Twas Dicky Duggan made me, sor," said Patsy.

"Who is Dicky Duggan?"

"Oh, thin, wan of the dacentest and quitest byes in the parish," broke in his mother. "A good nabor an' a kind frind to the widda and the orfin. Sure 'tis he ploughs me little haggart for me every spring and gives me the seed for the praties."

"Then you told a lie to your mother," continued the Inspector, "when you said it was Mr. Carmody that ill-used you?"

Patsy was silent. His warlike ardor against Billy Fitz had evaporated. He rubbed his breeches in a nervous and melancholy manner.

"You told a lie?" persisted the Inspector.

"Av coorse, he did," replied the mother. "How could he tell anythin' else wid the teachin' they're gettin' here. Sure how can they be good or graceful wid a blagard like that over 'em?"

"I think that closes the evidence!" said the Inspector. "Just

one word more. Were you ever put kneeling on a form or desk, Patsy?"

"I was, sor!" said Patsy.

"Just kneel up there. Let me see how you knelt!"

And Patsy knelt comfortably on the seat and leaned rather luxuriously on the desk.

"That will do!" said the Inspector. And Patsy retired with much satisfaction.

The Principal of the School was summoned.

"Have you ever noticed any undue or harsh treatment of the children at the hands of Mr. Carmody?"

"Never, sir! He is very kind and gentle with the children."

"Begor," said Mrs. Ryan, talking to an imaginary and sympathetic audience on the ceiling, "that's a quare question. As if they wouldn't stick together like pickpockets."

"Mr. Carmody!"

"You have heard this—ahem! woman's evidence, or rather her specific charges against you. Have you any observations to offer?"

"None, sir," he replied, "except to deny them *in toto*. It is a matter of pure spite, dictated—"

"Now, now, now, Mr. Carmody, I cannot allow that. I cannot listen to any imputation of motives—"

"That's right, your honor," said Mrs. Ryan. "Take that, now, you blagard, you. There's fair play for the poor somewhere, thank God!"

"I just want you to answer my questions briefly," said the Inspector to Carmody, "and to make no comments or explanations. Are you conscious of having ever, in a fit of temper or resentment, ill-used that boy?"

"Never, sir," said Carmody, somewhat nettled. "I've never punished that boy except in the manner already described."

"Oh, glory be to God! Oh, sweet Mother above, listen to that!" said Mrs. Ryan. "Yerra, aren't you afraid the ground would open and swally you up, you black-hearted scoundrel, to tell such a lie an' before the ministers of God? Yerra, your honor, ax him no more questions, or he'll damn his sowl out an' out. Only take him now and put him outside that dure and sind us some dacent bye that'll tache our childhre widout massacraying them—"

"I think I'll adopt one of your suggestions at least," said the Inspector, folding up his papers and placing them in a small hand-bag. "I shall ask no further questions. This inquiry is now closed; and I shall place the evidence before the Commissioners and let you know their decision."

"An' if you just tell 'em, your honor," said Mrs. Ryan, "that there's a dacent shlip of a bye, a grandson of ould Mike Lynch's at the forge, and he's just the wan to take Carmody's place here."

"Very good," said the Inspector, rising, "but the desirable vacancy does not exist as yet."

The Inspector lunched at the curate's house and immediately departed; and the two priests were face to face. After a long interval of silence, which Henry Liston was afraid to break, his pastor said:

"Well?"

And Henry answered:

"It is an ugly symptom. I shouldn't care much, but what of the children when such things are drilled into them?"

"Yes!" said Dr. William Gray, "what of the children? What of the next generation?"

Then after a pause he said, as he rose up:

"There! It shouldn't concern me much. I shall be sleeping down there under the elm in the old church-yard. But I don't envy the lot of the coming priesthood. They will have sharp work cut out for them."

"They will be equal to it," said Henry gallantly, although his heart misgave him. "They are getting new weapons and adopting a new system of warfare; and believe me, they'll be more than a match for the revolution."

"I have been hearing that *ad nauseam* and I don't believe a word of it," said his pastor angrily. "There would be some meaning in that, if you were dealing with educated and intelligent opposition, but of what avail are your new weapons, by which, I presume, you mean new books and new systems, when you have to deal with Dick Duggan and Mrs. Ryan?"

There was no answer this time.

"So you're keeping to your new-fangled authors, in spite of all I have said to you. Believe me, Father Liston, you are on the wrong track. There's nothing there but what one of the Fathers called 'the wine of devils'".

"It is these medieval conceits that are playing the mischief with the Church," said Henry. "Modern thought will not stand those terrible maledictions of the Middle Ages on everything that is beautiful and refined. 'The body—an open sewer; women—so many devils; poetry—the wine of demons: art—the handmaid of iniquity;'—that kind of thing won't do now, sir! Take my word for it. It won't."

The old man was fumbling with a book which Henry had left open on his desk; and, half in contempt for what his curate was saying, half through curiosity, he was peering at its pages with dim eyes held close to the print.

"Who wrote this?" he said at last with an accent of stern anger in his voice that sent the blood from his curate's face.

"Oh! that?" said Henry, rising and coming over to where his pastor was sitting. "That's the *Geständnisse* of Heine—a profession of faith—"

"A profession of ribald blasphemy!" said his pastor in a voice of thunder. And he sent the book flying through a pane of plate-glass, which was smashed into atoms. He then strode furiously from the room.

He had stumbled on a pitiful, but audacious, passage in which the little broken German Aristophanes makes a comparison between himself and the Almighty.

Hence, when a few days after, Henry Liston volunteered to come down every day and read the Office with his blind pastor—a task of patience and much pain—he was doing a noble thing, a self-sacrificial act, which was sure to reap a rich reward.

CHAPTER XXIX.

A Reverie and a Night Call.

NURSE O'Farrell was sitting alone one of the nights of that winter in the nurses' room off the main corridor of a certain hospital in the City. She had been four years or more in the profession, had passed through the stern novitiate, had seen life abroad at some private houses, where wealthy patients were under her hands; but her heart had not yet hardened at the

sight of suffering, nor had it been closed up to the gentle influences that rained upon it, even though at widely separated intervals, from old and cherished friendships. From time to time she rose and passed into the adjacent ward, walking very gently in her soft felt slippers, and peering under the faint light of the lamps at the faces of the sufferers. Sometimes she had to raise up the bed-clothes, fallen from the arm of a restless sleeper; sometimes she had to raise and smooth a sunken pillow; sometimes she watched for minutes in silence to detect any morbid symptoms in some patient who had undergone an operation; and sometimes she had to speak a soothing word to some poor invalid, tortured by insomnia and staring half frantic from ceiling to floor to get some rest for that throbbing brain. She was too young to philosophize much on such matters; but the constant sight of suffering made her very humble; and, it was always with a little silent sigh of gratitude, she went back to the lonely room. This night, too, her thoughts had taken an unusually deep and reverential turn, for she had been reading a letter which had come by the evening mail from the far-off convent where her friend, Mary Liston, was carrying on another heroic woman's work in prayer for smitten humanity. Annie had read the letter hastily when the post came in. Then she had been summoned to tea. Now, in the intervals of her solemn watchings, she had more leisure to take up the precious letter and study it, line by line.

They were the words of a fine soul, which by one stupendous act of self-sacrifice had emancipated itself completely from the things of earth and was walking in the eye of heaven. And beneath the sweet, solemn words there breathed a tone of gentle humility that brought tears into Annie's eyes.

"You know," she said, "we have the same vocation—you, to work; I, to pray, for those who are so dear to God. Sometimes I think that yours is the higher calling; and I say to myself: 'Won't you be surprised if you see little Annie very much higher than you shall be in Heaven?' Then, to reassure myself, I put out my hand, for these thoughts always come in the watches of the night, and I touch the rough rug, or the coarse habit, or the masonry on the wall, that is not even plastered. I do this to give myself a little courage, so that I may be able to say I'm doing a little for our Lord. But then the thought occurs: Ah! but now the little martyr, Annie, is up and watching and alone; and I see her as the hands go round slowly on the clock; and she must

not sleep, nor even doze; for there beneath her hands are precious lives that must be protected so that the little flame shall not flicker, nor go out in the darkness. And I—I can sleep and sleep soundly; and I have no great responsibility; and therefore, I shall have no great reward. And then, Annie can pray as well as watch and work; and I see her dear face bent over her prayerbook or her book of meditations there under the gas-lamp when not a sound breaks the silence or interrupts her communion with God. Ah me! it is all very grand and beautiful; and I think how our dear Father, St. Francis, would love you, because of all your kindness to the little ones of Christ. And don't be surprised, dear Annie, if some night, when you are lifting up and soothing some poor sick child don't be surprised if St. Antony comes and places the Divine Infant in your arms. There! you'll say, I suppose, I'm rhapsodical; and these are the dreams of a sick nun, but stranger things have happened; and then, nothing can be too great or good for my Annie.

"I wonder do you often go down to the dear old spot where we spent a few happy weeks together. Rohira comes to me sometimes as in a dream—the sea, and the old gray castle, and the gentle old Doctor, and that poor boy, whom the Gipsy said his mother was calling—"

But here the letter fell from Annie's hand; and she began to muse and think. And she saw two sad pictures, which she would have liked, if she were able, to blot from memory. The one memory was of a certain winter night, when she was hastening to her night-duty across the City; and she passed at a certain street corner a group of young men; and they whistled and chirped; and, turning round indignantly, she thought she recognized the face of Jack Wycherly, and that he slunk back into the darkness before her eyes. The other memory was of another night, when the streets were deserted, but for a group of giddy students and shop-girls who were chatting and laughing boisterously at a street corner; and she thought again that the lamplight fell on the familiar face. Then, one day, he came enrolled as a clinical student to the very hospital where she attended. But she passed him by. She heard his name mentioned as the most brilliant and promising pupil of a leading surgeon in the City; and she watched the operations with renewed interest when he was there. Once she thought her heart stood still when she heard the operating surgeon call out:

"Wycherly, come here, and take that forceps. I can depend on you."

But she never spoke to him—partly because it was more or less against the etiquette of the hospital; but principally because

he had been gravely lowered in her esteem. But she noticed him; noticed that he had grown rapidly into manhood, that the broad forehead seemed to have expanded under the clusters of hair that now seemed deepening into auburn; and she noticed, or thought she saw the fires of genius kindling in those deep blue eyes, which had looked up at her so reverential and so timid ever so many years ago. Then, one day, she nearly fell when a strangely familiar voice behind her, as she walked along the hospital corridor, said deferentially:

"Miss O'Farrell—Annie—why do you avoid me? Do you forget Jack Wycherly, your old pupil?"

But in a moment her woman's wit and self-possession came back; and, looking him steadily in the face, she said coldly:

"You are not the Jack Wycherly that I knew."

"Oh, but I am, Miss O'Farrell," he said, not understanding the sinister meaning of her words. "Surely, I haven't changed so much in appearance that you cannot recognize me?"

"In appearance not much," she said. "But you are not the boy, so gentle and so proud that used to come to uncle's; and you are not the Jack Wycherly that did the honors of Rohira to me and my friend."

Something in her tone of voice struck him. It was an echo of his own conscience; and the hot blush ran to his face.

"How is that, Miss O'Farrell?" he asked with an offended air.

She hesitated for a moment, unwilling to offend or give pain, for that sudden flush of face showed how deeply he felt her words. But her strong will came to her aid.

"The young medical student," she said slowly, but now she had grown pale with pain—the pain she knew she was inflicting, "who insults ladies in the streets at midnight, and spends valuable time in flirting with giddy girls under gas-lamps, is not the Jack Wycherly whom I knew long ago!"

He was silent, looking at her, wonderingly, doubtingly. Then, suddenly, a great wave of offended pride seemed to sweep over his soul, for he turned away muttering:

"These are the things that drive men to the devil."

Since that day they had not spoken. They met but seldom; and then only in the operation-room, or in the wards, where there were always many students and a few nurses and doctors;

and there seemed to be a tacit understanding that they should not recognize each other. Yet at times her heart was troubled at his words: "These are the things that drive men to the devil!" and she used to watch him carefully when he was engrossed in his patients, to see whether there were any signs of dissipation—any of the slight hints that Nature gives when she is undergoing ill-treatment. But no! he was always the same handsome, clever Jack Wycherly; and every day seemed to add something to his reputation.

One day a young nurse said to her:

"That young student, whom you notice so much, has the most perfect Grecian face I ever saw. It is the face of a young god!"

She had been reading French novels. But Annie was annoyed; and from that day forward, she was more circumspect in her looks. But the vision had not faded; and now, as the clock struck midnight and the letter of the young Collettine lay open in her lap, she went over all these details again, as a young girl will, who has come to the years of idle musing and reverie.

She sighed a little and took up the letter of her young friend again.

It is idle to hope, I suppose, that they will ever become Catholics; but then, in their own way, they may serve God. I am quite sure the good old doctor will get many and great graces before he dies, for all his kindness to the suffering poor. And I think that boy has a future—that is, if his mother does not come for him. But, there! these are melancholy thoughts. Let us dismiss them! Will you ever come to see me? I'm dying to see you, dear Annie, and in your nurse's uniform. Is it blue, navy blue, or brown? I hope the latter, because that is the color of our Order and our habit. Won't you laugh when you see my rough, brown habit and leathern belt (but that's fashionable now, I believe) and sandals. You will be a little shocked at our flagged floors, and the arched ceilings of brick over our cells, and the rough masonry of our walls. But you will have no occasion for hygienic (is that the word?) lectures. Everything is spotless and clean as your own room at the hospital.—Hark! there goes the vigilante to ring the bell for Vespers; and you know our rule—letter unfinished! meals untasted, etc.—good-night and pray for me!

But the letter, interesting as it was, did not set aside the vision of the student and its pain. The night wore on; and the darkness and loneliness seemed to deepen. Annie rose more fre-

quently than her duties demanded, and walked her ward on tiptoe. It was the deepest hour, preceding the dawn, and sleep seemed to hang heavy on the eyelids of the sufferers. At least, she thought, I shall have little more to do to-night until the day-nurse comes at eight. I shall read a little, think a little, dream a little; ah! if I could only pray much, and not a little. Ah! my little Collettine, you are up now after your four hours' sleep. I see you in the dim, cold choir, where the yellow lamps are smoking and giving barely light to read the Office. I see you in your choir-stall, bending down very low in adoration. The great darkness over your head is alive with angels; and now you raise your head and look where the red lamp is burning in the mystic oil before the Holy of Holies. Are you thinking of me, as I of you? You are, I know it, else why do I feel so fairly happy—

The deep clangor of the night-bell rang shrill and harsh down in the hall, just as she was passing into her room, in a half-dreaming mood. She paused on the threshold. She knew what it meant. Then, swiftly, as if by instinct, she ran to the surgery; and put together some surgical instruments and lint; and turned on the hot-water tap into a white basin.

Then she waited.

She heard with all the indifference of one now hardened to such things the hurried steps in the hall, the banging of doors, the whispered orders of the doctors, the sound of hurrying feet, until an attendant, hurrying up the stairs, met her and said:

"The doctor wishes to know, Miss, can you have No. 12 ready at once?"

"Yes," she said, "in a few minutes. I'll ring. An accident, I suppose?"

"No, Miss, 'tis one of our young men, who was brought here by the police. I think there was a row, and he's pretty bad."

Her heart seemed to stand still with apprehension; but she said calmly:

"I shall ring when I'm ready."

She at once got out the bed-clothes and other necessaries from the hot-press; swiftly lighted the fire in the bed-room; brought in all the surgical and medical appliances she deemed necessary; took one look around to see that nothing was wanting, and then touched the bell.

Through a sense of duty she remained standing in the room,

although she would have given worlds to get away from the stifling apprehension that oppressed her. Her heart beat quicker as the muffled tread of the attendants came near; she opened the door, and held it open for them, then she gave one quick glance at the insensible form that lay on the stretcher; and she saw her worst fears verified. It was Jack Wycherly, quite insensible, and there was a froth of blood around his mouth.

Silently she helped to undress him, not daring to ask a question. Once, as she had to stoop over his face, the odor of spirits, mingled with the rank odor of blood, seemed to exhale from his lips. And then, as the form of the prostrate student swayed helplessly to and fro under her hands, and she saw the degradation, as well as the sorrow of the thing, her firm will gave way, and she found to her intense humiliation that she was weeping. The doctor saw it, stared for a moment at her, and then went over to contemplate the fire, twirling his stethoscope between his fingers.

When all was right, and the student lay back on the dry, cool pillow, the doctor came over, bade the nurse uncover the chest of his patient, applied the stethoscope, moving the hollow tube gently over every region of the chest. There was no need of examining the back or shoulders. He raised himself up, and pointing to one conspicuous spot beneath the left collarbone, he said:

"Just there the trouble is."

Then he added, looking at the nurse, who had now regained her perfect composure:

"It is a case of violent hemorrhage, Miss O'Farrell. There was a street-row. He was struck just there, and somewhat violently, I should say. Look, there is a livid mark. You know the rest. He has had occult phthisis for some time; and the lung was weakened."

"But this coma—this stupor?" said Annie anxiously.

"Oh, that's nothing," said the man of science, smiling. "That will pass off. But, you understand, he must be kept absolutely quiet. If there is any recurrence of the bleeding, I shall leave a little ergotine with you to inject. And you understand the rest."

She took his directions in silence. Then, as he folded up the instrument and was turning away, she said:

"I suppose it is the beginning of the end?"

"Oh, not necessarily," he said. "These hemorrhages are not always the worst sign. It all depends on himself. 'Tis a great pity. He was the most brilliant student that ever walked these wards."

She hardly heard him. The words were ringing in her ears; "It is things like these that drive men to the devil."

CHAPTER XXX.

A Contested Election.

THE burning of Kerins's hay, which took place the night of the concert, and which was witnessed by those who were driving home, did not tend to make matters smoother in the parish of Athboy and Doonvarragh. Kerins promptly put in his claim for compensation, which was as promptly carried; and a heavy rate was levied on the parish, pressing hard on many a poor peasant and laborer. And in such cases the aggrieved ones never consider the justice or the injustice of the demand. They only know that they have to pay; and their wrath is directed not against the perpetrator of the evil, but against the victim who has sought to defend himself. Hence the anger of the people during these months was directed partly against Kerins, partly against his pastor, who, in his old zeal for the maintenance of law, thundered denunciations against the criminals. No one seemed to care to ask who was the criminal, although there was a common opinion that the torch that fired the rick of hay came from the boundary ditch that separated Crossfields from the Duggans' farm. Some people thought that the altar denunciation was directly aimed at the Duggans, although so veiled that no one could prove it. But Dick Duggan swore that it was he that was aimed at; and, at the same time, he protested his innocence, and that the real culprit would one day be discovered.

Mr. Reeves, the member of the Defense Association, who had taken Kerins's farm under his protection, was promptly on the scene, and aided by every means in his power the cause of his client. He again called on Dr. Gray. The old man was getting feeble, and he had run almost blind. His proud spirit was almost broken under the trials of life. He felt how powerless he was under the blows of fate; how useless were great resolves

and high, impartial desires in conflict with resistless circumstances. And the keenest pang of all was that he was now convinced that his people were passing through a dread revolution, when every principle would be discarded and set aside. He had come to that sad pass when a man looks to the grave as his only hope.

Reeves was surprised at the sudden alteration in the old man's appearance. He expressed some solicitude which was curtly, if courteously, received. Then once more he repeated his thanks for the stern denunciations leveled against crime by the aged pastor. The latter made no reply. He did not seek thanks from that quarter. Quite unabashed, Reeves explained that he was now a candidate for the honor of being appointed Local Guardian, and he felt sure that the good pastor, being a man of law and order, would lend him his vote and influence to secure the coveted honor.

Then the old fires blazed forth again.

"No!" he said emphatically. "I cannot give you my vote; and whatever little influence I now possess shall be directed against you. I have no wish to be discourteous, and therefore I shall say nothing as to the attitude your class has always assumed toward the country's best interests. But all my life long I have been a Nationalist. All my sympathies are with the people from whom I have sprung. If any Nationalist candidate steps forward, I shall support him. If none, I shall not record my vote."

"I was hoping," said the other with unruffled temper, "that the time for those distinctions had gone by, and that all classes were now united in view of the common welfare."

The old man shook his head.

"You are mistaken, sir," he said. "At least, so far as I know, we have not reached that point as yet."

"I think," said Mr. Reeves, "that bygones should be bygones. The worst of our people is that they are so retentive of things that should long ago be forgotten and forgiven. So long as the classes are at war with one another, what hope can there be for the future?"

"Not much, perhaps," said the priest. "But, you see, our ideals and principles are wholly irreconcilable. At least," he said, correcting himself hastily and speaking with the methodi-

cal accuracy that years of close reasoning and training had taught him, "our larger ideals do not meet with mutual acceptance. In small matters, such as industries and such things, we may agree; but no amount of material prosperity can or rather ought to wean away the minds of the people from the great ideal of their own nationhood."

"An impossible ideal!" said Reeves. "Why should the people forget the solid advantages of life and grasp at shadows?"

"Why? Because God has made them thus," said the priest. "They can no more get rid of that idea of independent nationhood than they can level their mountains and drain their rivers dry."

"Well," said Reeves, rising, "I have nothing to say to such matters. I'm not a politician. I have no politics. I'm not a Unionist, nor a Conservative, nor a Nationalist. I only wish to do good to the people and to wipe out the past."

The old man smiled.

"We have heard that kind of reasoning a hundred times, Mr. Reeves," he said. "It won't do. It won't do. You are with the people, or against them; that is, you embrace the entire programme, or reject it."

"I'm very sorry to hear you say so," said Mr. Reeves sadly but courteously. "It makes one despair of Ireland to hear a man of your education and high principle speak thus."

"I have spoken but the truth," said the aged pastor. "There never is harm in speaking the truth."

"Yes! But what is Truth?" said Reeves, as he bade the old man good-day.

Reeves was opposed by a prominent young Nationalist, a farmer in the locality, who had been a prominent Leaguer in his time and had spent one month in gaol. As a Leaguer and a leading spirit amongst the politicians of the parish, he had been in open sympathy with the Duggans and had done all in his power to compel Kerins to give up Crossfields and go back to America. Although he made no attempt to conceal his feelings and sympathies, he had never been offensive and had drawn the line rigidly between what he considered a legitimate diversity of view from his parish priest and open rebellion against the authority of the Church. Hence, although he had espoused the cause of the Duggans, his refusal to support them in their op-

position to the pastor had diminished their friendship; and, considering the power they exercised in the parish, it made him nervous about his success.

He called also on the parish priest, but with fear and trembling. His Irish heart softened when he saw the debility of the old man, as he felt his way along the hall and opened the dining-room door. He twirled his hat nervously between his hands as he entered and was bidden in a cold and formal manner to sit down.

"I'm going in for the vacant place in the Union, yer reverence," he said, "and I came to ask your support."

"You don't deserve much consideration from me, Gleeson," said the old man.

Gleeson hung his head.

"You have taken a wrong stand against Kerins," continued the priests relentlessly. "You have taken the side of injustice against justice; and you have aided and abetted crime in the parish."

"How is that, yer reverence?" said the young man, bridling up. "I certainly thought that the Yank might have stayed where he was and left the Duggans that little bit of land that they wanted. But I have committed no crime; and I offinded the Duggans by not goin' agin you."

"I have no feeling one way or the other about myself," said the priest. "What I consider is the law of God. And the man that committed the crime of firing Kerins's haggart and putting a heavy tax on the parish was guilty of a terrible crime and is unquestionably bound to restitution."

"You don't mane to say, yer reverence, that I did it?" said the young man, deeply aggrieved.

"I have no evidence one way or the other," said the priest. "But suspicion points in one direction and takes in all their friends and sympathizers."

"Thin I may tell your reverence," said the young man, "that it was nayther Duggan, nor any friend of the Duggans, ever sot fire to Kerins's hayrick. The people well know who did it, and can put their hand on them."

"Then why don't they do it?" asked the priest, although he knew it was a foolish question.

"Because thim that did it would do worse," said Gleeson. "But it will all come out a-yet."

Then, after a pause, he rose up, saying:

"I may take it thin, yer reverence, that I'm not goin' to get your support?"

"You may take nothing of the kind," said the priest. "Mr. Reeves was here this morning, and I refused him."

"What?" said the young man in surprise. "Everywan says that Reeves is your man."

"Then what brought you here?" said the priest.

"I wanted to get the refusal from your own mouth," said Gleeson.

"My God!" said the old priest in despair, "these people will never understand me. What right have you, or any of your likes, to say that I have given a wrong vote in my life, or done aught else against my country? I, who have always been on the side of the people, who have fought their battles, who knew the bravest of the men that fought for Ireland, before any of you, you insolent and ignorant young puppies, was born—I, to be taken as a traitor and a backslider by fellows that do not regard the laws of God or man, and who would thank God that they had a country to sell—oh! what an age to live in! 'Tis long, Gleeson, since your father, or your brave old grandfather, who carried his pike in '48, would think and speak as you have spoken."

The violent emotion of the old blind priest seemed to touch the sensibilities of the young man deeply and he made an abject but fruitless apology. The shame of being thought a traitor to his principles, even when he was most deeply attached to them, had gone too far into the breast of the old man to be relieved by mere excuses. He made a gesture as if to bid the young man go; and the latter, shamed and sorrow-stricken, departed.

Late in the evening he went up the hill toward the farm where the Duggans lived. He was heavy at heart after his rencontre with his pastor; but he was anxious about his election and came to consult his supporters. His visit was taken coldly. He affected a confidence which he did not feel.

"Things are going well, Dick," he said, as the young man met him in the haggart. "I'm pretty sure now that we'll give Reeves the divil of a lickin'."

"Indeed?" said Dick, plunging his hands in his trousers pockets, and looking over the landscape.

"Yes!" said Gleeson, noticing the coldness, "I think that we'll give the landlords such a lesson this time that they'll never show their faces here agin."

"That 'ud be a pity," said Dick. "Some landlords are good, and some are bad, and some are middlin'."

"An' what is Reeves?" said Gleeson with some anxiety.

"Well, some say he is a good man enough," said Dick coolly. "They sez he's good to the poor and gives 'em tons of coals at Christmas."

"But he's a Unionist, he's the president, or secretary, or something in the Defense Union, an' he's a landlord," said Gleeson.

"The people doesn't mind thim things now," said Dick. "These are ouldfashioned things. And sure now *'Tis every-wan for himself, and God for us all.*"

Gleeson looked away and began to whistle softly. Then his temper rose.

"Perhaps you mane that you and your father are going to go back of all ye ever said or done; an' goin' to vote for the inimy?"

"Better an honest inimy than a desateful frind," said Dick.

"Do you mane me?" said Gleeson, with blazing eyes.

"I mane thim that are supportin' you, or sez they are," said Dick.

"To cut it short," said Gleeson, "you mane that you and your father are goin' back of your counthry and your creed; an' goin' over to the landlord an' the souper?"

"You may put it anny way ye like," said Duggan. "But me and me father will vote for Reeves, av it was only to shpite thim that's backing you."

"May it do you good!" said Gleeson, moving away. "But you may be sure 'twill nayther be forgiven nor forgotten for ye."

And Reeves, landlord, Unionist, Chief of the Defense Union, Head Emergency man, etc., was elected by the votes of the people over the head of the young Nationalist, who had slept on the plank-bed and walked the treadmill for his country.

But the latter had his revenge. It soon became quite clear that the Duggans were exceedingly hopeful that their ambition was at last to be realized. Crossfields, the snug farm on the hill-side, with its trim hedges, its deep, dewy soil, its comfort-table dwelling-house and spacious out-offices, was practically

theirs. For now Kerins had become, under the burden of much trouble, a stooped and worn man. All the fires of independence which he had brought from the Western States seemed to have smouldered down into white ashes of despair; and, although still, with the instinct of industry and thrift, he kept his place neat, it was quite clear that he was taking to that solace of the wretched —drink; and that it was only a matter of time that he should become a hopeless bankrupt. Many a morning, before the larks rose up from their dewy nests in the thick clover, Dick Duggan watched across the boundary-ditch that separated his farm from Kerins's — watched with eager and covetous eyes the rich meadows, where the purple and white clover was smothered beneath the rich, sweet grass, which was rapidly shooting into the yellow tassels of the hay; watched the cattle knee-deep in the succulent pasture, and the long parallel ridges, where the tender grass-corn was springing from the red earth. Many a time his gaze wandered across the fields to the long white-washed walls of the farm-house, nestling beneath its roof of thatch; and a very sweet and gentle vision (for such visions do come even to such hardened natures as Duggan's) of domestic felicity, shared by one of the bonniest maidens of the parish, seemed to arise and shed its radiance across the dull, grey monotone of the now wifeless and childless home. Yes! Even Dick Duggan was so cocksure of Crossfields that he had made his formal engagement with Martha Sullivan; and had even indulged the imagination of his future bride with a repetition of all those blissful fancies that were haunting himself. Hence when Reeves, with all the coolness and effrontery of his class, called to solicit his vote, Duggan hesitated, asked questions, delayed answers, and practised all the arts of a skilled diplomatist, until he had extorted a half-promise from the wary landlord that, should Crossfields again become tenantless, his own priority of claim should be admitted. Then he gave his vote.

There was some shrugging of shoulders, and many questions, and some comments when it was known that Dick Duggan had actually supported the most obnoxious man in all the land. But then men shrugged their shoulders and dismissed the subject with the reflection:

"'Tis now every man for himself and God for us all!"

And—Dick Duggan had the majority on his side.

[TO BE CONTINUED.]

Doneraile, Ireland. P. A. SHEEHAN.

Analecta.

LITTERAE APOSTOLICAE.

I.

PONTIFICIUM INSTITUTUM BIBLICUM IN URBE ERIGITUR.

PIUS PP. X.

Ad perpetuam rei memoriam.—Vinea electa sacrae Scripturae ut uberiores in dies fructus tum Ecclesiae Pastoribus tum fidelibus universis afferret, iam inde ab exordiis apostolici Nostri regiminis, Decessorum Nostrorum vestigiis insistentes, omni ope contendimus. Instabat enim in primis praesens Ecclesiae necessitas, ex eo maxime parta, quod de disceptationibus biblicis confusae essent usque quaque ac perturbatae mentes. Urgebat etiam conceptum animo Nostro desiderium, itemque nativum muneris Nostri officium provehendi pro viribus studium sacrarum Scripturarum, comparandique, catholicis praecipue iuvenibus, catholica studiorum subsidia, ne cum ingenti sanae doctrinae discrimine ad heterodoxos se conferrent redirentque modernistarum spiritu imbuti.

His talibus Ecclesiae malis efficacia et nova remedia oppo-

siturus, maioraque studiorum biblicorum incrementa curaturus, illud iam pridem Leo XIII r. m. animo spectavit, athenaeum biblicum in Urbe constituere, quod altioribus magisteriis omnique instrumento eruditionis biblicae ornatum, copiam praesertim excellentium magistrorum ad exponendos in scholis catholicis divinos Libros praeberet.

Salutare ac frugiferum Decessoris Nostri propositum Nos quidem avide complexi, iam litteris Nostris *Scripturae sanctae*, die XXIII februarii mensis anno MDCCCCIV datis, monuimus, percommodum Nobis consilium videri huiusmodi athenaei biblici in Urbe condendi, quo "delecti undique adolescentes convenirent, scientia divinorum eloquiorum singulares evasuri", illud addentes, spem bonam Nos certamque fovere fore ut eius perficiendae rei facultas, quae tunc quidem Nobis, non secus ac Decessori Nostro deerat, aliquando ex catholicorum liberalitate suppeteret.

Itaque quod felix faustumque sit reique catholicae bene vertat pontificium Institutum biblicum in hac alma Urbe, apostolica Nostra auctoritate, tenore praesentium, motu proprio, de certaque scientia ac matura deliberatione Nostris, erigimus, eiusque leges ac disciplinam has esse statuimus:

Finis pontificio biblico Instituto sit ut in Urbe Roma altiorum studiorum ad Libros sacros pertinentium habeatur centrum, quod efficaciore, quo liceat, modo doctrinam biblicam et studia omnia eidem adiuncta, sensu Ecclesiae catholicae promoveat.

Ad hunc finem spectat in primis ut selecti ex utroque clero atque ex variis nationibus adolescentes, absoluto iam ordinario philosophiae ac theologiae cursu, in studiis biblicis ita perficiantur atque exerceantur, ut illa postmodum tam privatim quam publice, tum scribentes cum docentes, profiteri valeant, et gravitate ac sinceritate doctrinae commendati, sive in munere magistrorum penes catholicas scholas, sive in officio scriptorum pro catholica veritate vindicanda, eorum dignitatem tueri possint.

Ad eumdem finem pertinet ut tum magistri atque alumni Instituto adscripti, tum auditores, tum etiam hospites, qui ex-

traordinarium in Instituto studiorum cursum in disciplinis biblicis proficere cupiant, omnibus praesidiis adiuventur, quae ad studia laboresque id genus opportuna censeantur.

Denique Instituti fine continetur ut sanam de Libris sacris doctrinam, normis ab hac S. Sede Apostolica statutis vel statuendis omnino conformem, adversus opiniones, recentiorum maxime, falsas, erroneas, temerarias atque haereticas defendat, promulget, promoveat.

Ut Institutum id quod spectat assequi valeat, omnibus ad rem idoneis praesidiis erit instructum.

Quare complectetur in primis lectiones atque exercitationes practicas de re biblica universa. Ac primo quidem loco eae materiae tractandae erunt, quibus alumni muniantur ad faciendum doctrinae suae coram pontificia Commissione biblica periculum. His accedent lectiones atque exercitationes de quaestionibus peculiaribus ex interpretatione, introductione, archaeologia, historia, geographia, philologia aliisque disciplinis ad sacros Libros pertinentibus. Addetur methodica et practica informatio alumnorum, qua ad disputationes biblicas ratione scientifica pertractandas instruantur et exerceantur. Praeterea publice de rebus biblicis conferentiae adiicientur, ut communi quoque multorum necessitati atque utilitati prospiciatur.

Alterum summopere necessarium praesidium erit biblica bibliotheca, quae opera potissimum antiqua et nova complectetur necessaria vel utilia ad verum in disciplinis biblicis profectum comparandum, et ad fructuose peragenda ordinaria doctorum alumnorumque in Instituto studia. Accedet museum biblicum, seu rerum earum collectio quae ad sacras Scripturas et antiquitates biblicas illustrandas utiles esse dignoscantur.

Tertium subsidium erit series variorum scriptorum, nomine et auctoritate Instituti promulganda, ex quibus alia eruditis investigationibus, alia defendendae circa Libros sacros catholicae veritati, alia spargendis ubique sanis de re biblica doctrinis proderunt.

De constitutione atque ordinatione Instituti quae sequuntur edicimus:

I. Pontificium Institutum biblicum ab Apostolica Sede immediate dependeat eiusque praescriptis legibusque regatur.

II. Instituti regimen nominando a Nobis praesidi credatur: hic, commissi sibi muneris vi, gerat Instituti personam, de rebusque gravioribus universis, quae Institutum attingant, ad Nos referat, Nobisque regiminis sui rationem quotannis reddat.

III. Professores ordinarii constituant Instituti consilium, quod una cum praeside provehendis Instituti ipsius bono et incremento operam navabit.

IV. Supremam studiorum et regiminis Instituti normam et regulam principia et decreta constituent per Sedem Apostolicam et pontificiam biblicam Commissionem edita vel edenda. Quae principia atque decreta ut fideliter, integre sincereque servent et custodiant, speciali se obligatione teneri si universi intelligant, qui ad pontificium hoc Institutum biblicum quovis modo pertineant atque ad studia biblica in ipso Instituto incumbant.

Quae ad constitutionem atque ordinationem Instituti huius biblici propius spectent, ea in propriis Instituti legibus, his litteris Nostris adiunctis, enucleatius declaramus.

Haec volumus, edicimus, statuimus, decernentes praesentes litteras firmas, validas efficaces semper existere et fore suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et in posterum spectabit in omnibus et per omnia plenissime suffragari sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum esse et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus contrariis quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris, die VII Maii MDCCCCIX, Pontificatus Nostri anno sexto.

L. * S. R. Card. Merry del Val, *a secretis Status.*

II.

Leges Pontificio Instituto Biblico Regendo.

Tit. I.—*De studiis in Instituto peragendis.*

1. Peragendorum in Instituto studiorum materia ea in pri-

mis est quae ad academicos gradus, a pontificia Commissione biblica conferendos, requiritur. Fas praeterea erit de disceptationibus universis, ad profectum disciplinae biblicae pertinentibus, in Instituti ipsius scholis disserere.

2. Habendae in Instituto scholae triplicis generis sint: lectiones, exercitationes practicae, conferentiae publicae.

3. In lectionibus pars aliqua disciplinae biblicae, nec nimis amplis nec nimis arctis circumscripta limitibus, ratione scientifica alumnos proponatur, ut ita in studiis adiuventur et ad subsequentes labores fructuose exantlandos sedulo instruantur.

4. Practicae exercitationes triplicem habeant sibi propositum finem: *a*) *quod ad materiam studiorum,* viam sternere ad argumentum aliquod altius noscendum, subsidiis litterariis propositis, rationibus illustratis, difficultatibus solutis; *b*) *quod ad formam,* edocere omnes familiaremque, institutione et usu, reddere scientificam methodum in studiis servandam; *c*) *quod ad praxim,* exercitationibus viva voce aut scripto habendis, alumnorum quoque excitare activam assiduamque operam eorumque facultates scientificas ac paedagogicas evolvere.

5. Conferentiae publicae occurrant in primis communi multorum necessitati atque utilitati. Hae tamen alumnis etiam Instituti multiplicem poterunt fructum afferre, quum rationem ipsis ostendant disputationes biblicas modo scientifico simul et populari, multorumque intellectui accommodato, pertractandi, suppeditentque provectioribus opportunitatem se practice exercitandi in hoc perutili dicendi genere, hac nostra potissimum aetate summopere necessario.

6. Pro universis biblicis studiis, tam in scholis quam privatim peragendis, Institutum alumnis offeret commodam laborum supellectilem omniaque eruditionis biblicae instrumenta.

Tit. II.—*De regimine Instituti.*

7. Regimen Instituti spectat ad praesidem, qui, sui muneris vi, Instituti personam gerit.

8. Praeses a Summo Pontifice nominatur, audita relatione Praepositi generalis Societatis Iesu, qui tres pro eo munere candidatos ipsi proponet.

9. Praesidis adiutor et socius munere fungatur a secretis Instituti, et in rebus ordinariis vices gerat absentis vel impediti praesidis.

10. Pro bibliothecae cura gerenda et ceteris externis rebus ordinandis, bibliothecarius et custos aliique idonei socii designentur.

11. Praeses de omnibus gravioribus Instituti rebus ad Apostolicam Sedem referat, et ipsi Sedi regiminis sui rationem quotannis reddat.

TIT. III.—*De magistris Instituti.*

12. Lectiones, exercitationes et conferentiae certis temporibus habeantur ac dirigantur ab Instituti magistris. Hi vero vel ordinarii professores vel extraordinarii lectores erunt.

13. Professores ordinarii de consensu Apostolicae Sedis per Praepositum generalem Societatis Iesu nominentur.

14. Lectores extraordinarii, postquam plures per annos in officio docendi se probaverint, ad ordinarii professoris munus, servatis servandis, ascendere poterunt.

15. Magistri omnes etiam extra lectiones atque exercitationes practicas alumnis praesto erunt eosque in disciplinae biblicae studiis adiuvabunt ac dirigent. Scriptis quoque suis propositum Instituto finem assequendum curabunt, illudque maxime cavebunt, ne in varias ac dissitas doctrinae investigationes abstracti, maturo laborum suorum fructu destituantur.

TIT. IV.—*De celebrantibus Instituti scholas.*

16. Iuvenes studiis biblicis in Instituto operam navantes, ad tres classes pertinere poterunt; nam aut alumni proprie dicti erunt, aut auditores inscripti aut hospites liberi.

17. In numerum alumnorum proprie dictorum non admittentur nisi qui sint in sacra theologia doctores, cursumque philosophiae scholasticae integre absolverint. Alumni omnes ita expleant in Instituto regulariter studiorum cursum ut se ad periculum coram pontificia Commissione biblica faciendum parent.

18. Auditores inscribi possunt qui integrum philosophiae ac theologiae cursum absolverint.

19. Ceteris studiosis, tamquam hospitibus liberis, ad lectiones audiendas aditus pateat.

20. Alumni atque auditores frequentes assidue esse diligentiamque servare tam in lectionibus quam in exercitationibus Instituti teneantur.

TIT. V.—*De bibliotheca Instituti.*

21. Bibliotheca Instituti ita instruatur ut ordinariis studiis atque elucubrationibus tam doctorum quam discipulorum necessaria atque utilia praebeat litteraria subsidia.

22. Quare complectatur in primis opera sanctorum Patrum aliorumque interpretum catholicorum et praestantiorum acatholicorum de biblicis disciplinis.

23. Peculiari ratione bibliotheca instruatur praecipius operibus encyclopaedicis et periodicis recentioribus ad Biblica pertinentibus.

24. Praeter magistros, Instituti alumni atque auditores ad usum bibliothecae ordinarium prae ceteris admittantur. Ordinario bibliothecae usu sint reliqui interdicti.

25. Quum bibliotheca in id debeat maxime inservire ut studia ipso in Instituto peragantur, libros et scripta periodica in alium locum asportare nefas erit.

Ex aedibus vaticanis, die VII Maii a. MDCCCCIX.

De speciali mandato Sanctissimi

L. * S. R. CARD. MERRY DEL VAL, *a secretis Status.*

III.

CONCEDITUR INDULGENTIA PLENARIA PIO OPERI S. IOANNIS BAPTISTAE DE LA SALLE, A PARVIS TIROCINIIS, APUD FRATRES SCHOLARUM CHRISTIANARUM.

PIUS PP. X.

Ad perpetuam rei memoriam.—Nobis exponendum curavit dilectus filius Gabriel Maria, supremus Fratrum Instituti moderator, qui a Scholis christianis nuncupantur, pias ubique gentium, post exemplum a sancto fundatore in Galliis datum, conditas esse domos, vulgo *Petits Noviciats* appellatas, adolescentibus tum pietate tum congrua doctrina imbuendis, qui,

cum animum ad religiosam disciplinam, Deo adspirante, adiicere videantur, inter tirones proprie dictos postea excipiuntur. Praeterea, sicut ab eodem dilecto filio compertum habuimus, quo huiusmodi domus maiora susciperent incrementa, pium fidelium opus, subtitulo S. Ioannis Baptistae de la Salle, quadraginta fere abhinc annis erectum fuit, atque a rec. me. Pio IX et Leone XIII decessoribus Nostris, per similes litteras compluribus indulgentiis locupletatum est; cuius operis sodales frugiferae illi a parvis tirociniis dictae institutioni multimodis favere student. Cum vero summus praefatus moderator supplices Nobis adhibuerit preces, ut hoc ipsum opus novis spiritualibus privilegiis augere dignaremur; Nos, qui probe novimus, non modo magni momenti beneficia in religionem ab eodem opere collata, sed etiam quantum eius sodales de Ecclesia meriti sint atque assidue mereantur, piis hisce votis ultro libenterque censuimus obsecundandum. Quare, de omnipotentis Dei misericordia ac beatorum Petri et Pauli apostolorum eius auctoritate confisi, omnibus ac singulis christifidelibus, qui, ad pium praedictum opus a S. Ioanne Baptista de la Salle utcumque pertinentes, memoratam institutionem, quae vulgo *Petits Noviciats* audit, atque in praesens ob temporum pravitatem maxime est necessaria, sive effusis ad Deum precibus, sive alio quo ipsis placuerit modo, adiuverint, si vere poenitentes et confessi ac S. Communione refecti quamlibet ecclesiam vel publicum oratorium, festis diebus Praesentationis Deiparae Virginis, supradictae institutionis Patronae, ac S. Ioannis Baptistae de la Salle, a primis vesperis ad occasum solis diei huiusmodi, devote quotannis visitaverint, ibique pro christianorum principum concordia, haeresum exstirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, quo praefatorum die id egerint, plenariam omnium peccatorum suorum indulgentiam et remissionem, etiam animabus christifidelium in Purgatorio detentis per modum suffragii applicabilem, misericorditer in Domino concedimus ac largimur. In contrarium facientibus non obstantibus quibuscumque. Praesentibus perpetuo valituris. Volumus autem ut praesentium litterarum transumptis,

seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub anulo Piscatoris, die XV Aprilis MCMIX, Pontificatus Nostri anno sexto.

L. * S. R. CARD. MERRY DEL VAL, *a secretis Status.*

S. CONGREGATIO S. OFFICII.

I.

DE USU INSERENDI NUMISMATA CORONIS B. M. V. LOCO GRANULORUM MAIORUM.

Beatissime Pater,

P. Thomas Ioseph a divina Providentia, societatis divini Salvatoris, ad pedes S. V. provolutus, humillime exponit ut sequitur:

Ab aliquo tempore invaluit usus inserendi coronis B. M. V. loco granulorum, quae *Pater noster* designant, parva numismata B. M. V.—Quaeritur a multis fidelibus, utrum hic usus obstet lucro indulgentiarum, et utrum retineri possit, an non?

Et Deus etc.

Die 13 Martii 1909.

S. Congregatio S. Officii respondendum censuit, ***nihil esse innovandum.***

A. CAN. GIAMBENE, *Substitutus pro Indulgentiis.*

L. * S.

II.

DECRETUM DE TITULO MISSIONARII APOSTOLICI ET DE FACULTATIBUS IISDEM MISSIONARIIS TRIBUENDIS.

Feria IV, die 21 Aprilis 1909.

In Congregatione generali S. R. et U. I. habita ab Emis ac Rmis DD. Cardinalibus inquisitoribus generalibus, quoad concessionem tituli Missionarii apostolici in locis iurisdictioni S. Congregationis de Propaganda Fide non subiectis, et facultates iisdem Missionariis elargiendas, praehabito voto RR. Consultorum, iidem Emi ac Rmi DD. decreverunt:

Cum ad honorem sacri ministerii nec non ad Apostolicae Sedis dignitatem omnino exigatur, ut nullus perinsigni Missionarii apostolici titulo decoretur, qui hac non fuerit undique dignus nuncupatione, vel illam nondum suis laboribus promeruerit, nullus sacerdos praefato titulo in posterum insignietur:

1.° nisi authenticum documentum exhibuerit, ex quo resultet, ipsum coram examinatoribus a legitimo superiore deputatis formale examen subisse de competenti theologica et philosophica doctrina, deque peritia ad sancte, fructuose et decore praedicandum verbum Dei sacrasque dandas missiones; atque favorabile prorsus ab iisdem examinatoribus testimonium retulisse, et a superiore suo legitimam approbationem simul reportasse;

2.° nisi ad excipiendas sacramentales utriusque sexus fidelium confessiones ab Ordinario loci, in quo moram nempe stabilem sive ultimam trahit orator, iam fuerit legitime approbatus;

3.° nisi saltem per decem annos sacris missionibus aliisque praedicationibus, ac praesertim extra limites interdum suae dioeceseos, cum laude vacaverit atque intenderit; de qua re Ordinarii locorum fidem indubiam in scriptis fecerint, testantes pariter, oratorem statutis ab Apostolica Sede circa sacram praedicationem normis constanter adhaesisse, et irreprehensis moribus apud populum se probasse;

4.° nisi commendatus fuerit per litteras, ad sacram Congregationem S. Officii directe transmittendas ab Ordinario loci, ubi habituale domicilium tenet orator; et si agatur de sacerdote regulari, consensus etiam et commendatio in scriptis, ut supra, sui superioris generalis accesserit.

Decreverunt insuper iidem Emi ac Rmi DD.:

5.° sacerdos, qui ab hac S. S. Congregatione Missionarii apostolici titulo decoratus fuerit, huiusmodi titulo et adnexis indulto et facultatibus nonnisi ad libitum Sanctae Sedis gaudere valeat, nec non sub directione et dependentia Ordinariorum locorum, in quibus missiones per eum fieri contigerit, quibus omnino parere debeat, ac licentiam prius cum facultatibus ab eis recipere;

6.° indultum et facultates ab hac eadem S. Congregatione una cum titulo Missionarii apostolici concedenda, illa tantummodo erunt, quae in elencho huic decreto adnexo continentur; ac praeter illa nullum peculiare privilegium, nulla habitus distinctio, neque ulla a proprio Ordinario exemptio tributa censeantur;

7.° super rescriptum huius S. S. Congregationis, quo alicui sacerdoti titulus Missionarii cum adnexis indulto et facultatibus tribuitur, litterae apostolicae in forma *Brevis,* vita naturali oratoris perdurante valiturae, expediantur.

Insequenti vero Feria V eiusdem mensis et anni, in solita audientia R. P. D. Adsessori impertita, facta de his omnibus relatione SSmo Dno nostro D. Papae Pio X, eadem Sanctitas Sua ea omnia, quae, uti supra, Emi Patres decreverunt, benigne approbavit et confirmavit.

A. Can. Giambene, *Substitutus pro Indulgentiis.*

L. * S.

III.

Indultum et Facultates quae Una cum Titulo Missionarii Apostolici a S. S. Congregatione S. Officii conceduntur.

1.° Indultum personale altaris privilegiati quater in hebdomada, dummodo simile privilegium pro alia die obtentum non fuerit, atque intuitu huiusmodi indulti nihil praeter consuetam eleemosynam percipiatur;

2.° facultatem benedicendi extra Urbem, ac de consensu Ordinarii, privatim quandocumque, publice vero tempore tantummodo. Adventus, Quadragesimae, spiritualium exercitiorum ac sacrarum missionum, quo sacras conciones ad populum habebit, coronas, rosaria, cruces, crucifixos, parvas statuas ac sacra numismata, eisque adplicandi indulgentias apostolicas nuncupatas, ut in postremo elencho edito typis S. Congregationis de Prapaganda Fide die 28 Augusti 1903, necnon adnectendi coronis precatoriis indulgentias a S. Birgitta dictas;

3.° facultatem benedicendi unico crucis signo, de consensu Ordinariorum, coronas iuxta typum coronarum SSmi Rosarii B. Mariae V. confectas, eisque adnectendi indulgentiam

quingentorum dierum, defunctis quoque adplicabilem, a christifidelibus lucrandam, quoties, aliquam ex eisdem coronis manu gerentes, orationem dominicam vel angelicam salutationem devote recitaverint;

4.° facultatem impertiendi cum crucifixo et unico crucis signo in postrema concione Quadragesimae, Adventus, sacrarum missionum et spiritualium exercitiorum benedictionem nomine Summi Pontificis, cum adnexa plenaria indulgentia, ab universis christifidelibus lucrifacienda, qui, confessi ac sacra synaxi refecti, postremae eidem concioni adfuerint, et quinque saltem conciones praefatis temporibus habitas audierint; facta etiam facultate fidelibus lucrandi indulgentiam ducentorum dierum, quoties alicui ex eisdem concionibus interfuerint;

5.° facultatem benedicendi cruces, tempore sacrarum missionum erigendas, eisque adplicandi indulgentiam trecentorum dierum, toties a christifidelibus lucrandam, quoties ipsi orationem dominicam cum angelica salutatione et *Gloria Patri* etc. in memoriam passionis D. N. Iesu Christi, ante quamlibet ex praefatis crucibus corde saltem contriti ac devote recitaverint;

6.° facultatem impertiendi christifidelibus morti proximis, servatis forma et ritu Constitutionis s. m. Benedicti XIV quae incipit *Pia Mater,* benedictionem cum adnexa plenaria indulgentia, lucranda ab iisdem fidelibus, qui, confessi ac sacra synaxi refecti, vel saltem contriti, SSmum Iesu nomen ore, si potuerint, sin minus corde, devote invocaverint, et mortem tamquam peccati stipendium de manu Domini patienter susceperint.

S. CONGREGATIO DE SACRAMENTIS.

De Facultate Dispensandi ab Impedimentis Matrimonialibus Imminente Mortis Periculo.

Ante editum decretum *Ne temere* diei 11 mensis augusti anno MDCCCCVII *De sponsalibus et matrimonio,* satis iam fuerat eorum necessitati provisum, qui miserrime in concubinatu viventes iidemque in gravissimo mortis periculo constituti, impedimento aliquo matrimonium dirimente prohiberentur, quominus rite nuptias inirent. Nam per litteras S.

Officii datas die XX mensis februarii anno MDCCCLXXXVIII, et per sequutam declarationem die IX mensis ianuarii anno MDCCCLXXXIX, facultas Ordinariis concedebatur, quae parochis etiam subdelegari habitualiter posset, dispensandi in iis adiunctis ab impedimentis quoque publicis matrimonium ecclesiastico iure dirimentibus, excepto sacro presbyteratus ordine et affinitate lineae rectae ex copula licita proveniente.

Cum autem in art. VII praefati decreti *Ne temere* sancitum fuerit, " imminente mortis periculo, ubi parochus vel loci Ordinarius vel sacerdos ab alterutro delegatus haberi nequeat, ad consulendum conscientiae et (si casus ferat) legitimationi prolis, matrimonium contrahi valide et licite posse coram quolibet sacerdote et duobus testibus "; Ordinarius Parmensis ac plerique aliorum locorum Ordinarii a S. Congregatione de disciplina Sacramentorum postularunt, ut, etiam hoc in casu, animarum saluti consuleretur, si forte dirimens aliquod impedimentum obstaret quominus matrimonium rite contraheretur.

Re mature perpensa in Congregatione generali diei VII mensis maii anno MDCCCCIX, et relatis omnibus SSmo D. N. Pio divina providentia Papae X, in audientia habita ab infrascripto eiusdem S. Congregationis a secretis die IX mensis maii anno MDCCCCIX, Sanctitas Sua, benigne excipiens votum Emorum Patrum, declarare dignata est ac decernere, quemlibet sacerdotem, qui ad normam art. VII decreti *Ne temere*, imminente mortis periculo, ubi parochus vel loci Ordinarius vel sacerdos ab alterutro delegatus haberi nequeat, coram duobus testibus matrimonio adsistere valide ac licite potest, in iisdem rerum adiunctis dispensare quoque posse super impedimentis omnibus etiam publicis matrimonium iure ecclesiastico dirimentibus, exceptis sacro presbyteratus ordine et affinitate lineae rectae ex copula licita.

Datum Romae ex aedibus eiusdem S. Congregationis, die XIV mensis maii anno MDCCCCIX.

D. Card. FERRATA, *Praefectus.*

L. * S.

PH. GIUSTINI, *a secretis.*

S. CONGREGATIO RITUUM.

DECRETUM PRAEPOSITUM TYPICAE EDITIONI VATICANAE OFFICII DEFUNCTORUM CUM CANTU GREGORIANO.

De mandato SSmi Dni nostri Pii Papae X, sacra Rituum Congregatio declarat ac statuit praesentem Officii defunctorum editionem vaticanam, quae cantum gregorianum exhibet, ab ipso SSmo Dno nostro feliciter restitutum, uti authenticam ac typicam habendam esse, atque ab omnibus Romanae Ecclesiae ritu utentibus in posterum observandam. Quaevis ideo eiusdem Officii nova editio, typis evulganda, huic adamussim conformis esse debet. Contrariis non obstantibus quibuscumque.

Die 12 Maii 1909.

L. * S.

Fr. S. Card. MARTINELLI, *Praefectus.*

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

ACTS OF POPE PIUS X: 1. Bull of erection of the Pontifical Institute for Biblical Studies.

2. Rules governing the management of the Institute for Biblical Studies.

3. Apostolic Letter granting a plenary indulgence to the benefactors and patrons of the preparatory schools known under the title of *Petits Noviciats* of the Christian Brothers of St. John Baptist de la Salle.

S. CONGREGATION OF THE HOLY OFFICE: 1. Sanctions the use of rosaries with medals instead of beads to mark the decades.

2. Defines the title and faculties of Missionaries Apostolic.

S. CONGREGATION OF THE SACRAMENTS decides that the faculties of dispensing from matrimonial impediments, "imminente mortis periculo", when the parish priest or Ordinary or a delegated priest cannot be brought to validate a marriage according to the prescription (art. VII) of the Decree *Ne temere*, include all classes of impediments, even public, except sacred orders and affinity in direct line *ex copula licita*.

S. CONGREGATION OF RITES declares the Vatican edition of the *Officium Defunctorum* with its Gregorian chant to be authentic and typical for the Roman liturgy.

THE RIGHT OF ADMITTING CHILDREN TO FIRST COMMUNION.

Qu. There is a convent in my parish with an academy attached to it and a boarding-school for young girls. The sisters prepare their pupils for First Communion, and on a fixed day their chaplain gives the Blessed Sacrament to those prepared. Now in some cases this arrangement interferes with the parish regulations, which require that the children who live with their

parents are to receive First Communion in the parish church, together with the parents, who are to accompany the child to the altar. We have a special reason for this practice, which has resulted in bringing parents to the sacraments who had long neglected their duty, and who come thus under the influence of the pastor on an occasion which allows us to appeal to their sense of responsibility in a particularly effective manner.

I am aware that the sisters have a right, by reason of some decree quoted in the REVIEW a few years ago, to admit their pupils to First Communion irrespective of the pastor's rights; but I maintain that this decision of Rome has reference only to children who board with the nuns or are domiciled in their institutions; and that it does not apply to children who live with their parents or guardians in the parish, although they go to the convent day-school. Am I right?

Resp. No. There is a recent decision which interprets the right of religious to admit to First Communion the pupils of their schools, including under this term both externs and boarders. The question was proposed by the General of the Regulars of the *Scholae Piae* in the following form: "An et quomodo clerici regulares Scholarum Piarum jus habeant admittendi ad primam Communionem *alumnos tam internos quam externos suarum scholarum.*" The answer, which was in the affirmative, although addressed to an individual order, is of a nature to vindicate the meaning and scope of the previous general decree, which gives religious the right to admit their wards to First Communion.

THE "JOSEPHINUM" SEMINARY.

The *Relatio Annalis de Pontificio Collegio Josephino* for the scholastic year 1908-1909 gives indication of what this ecclesiastical seminary, under the nominal auspices of the Propaganda, is doing. One of the features which strikes us as being at the root of the apparently efficient results attained by the curriculum of the Josephinum College is the rule which bars any student from admission to the institution who has already pursued studies in another college. The boys are

in all cases taken from the parish schools, and are required to have a thorough knowledge of the ordinary branches taught in those schools. Besides being possessed of good talent, health, etc., they must have a knowledge of both English and German. By this method the teachers are enabled to drill their pupils in a uniform curriculum, which covers six years of a preparatory course and the regular terms of philosophy and theology. Students are permitted to enter after they are thirteen and before they have attained their sixteenth year. The Josephinum College is thus far proof that the method of clerical training prescribed by the Council of Trent is practicable, and the results of twenty years have shown it to be highly beneficial, since the priests who are graduated from the institution are everywhere well spoken of for their truly priestly qualities. It is not surprising therefore to find that the confidence which it enjoys has secured for it up to the present one hundred and eleven endowment burses for the support of the students, a condition which promises soon to make the institution self-sustaining. This fact should make it possible to maintain a high standard of admission and to secure for the seminary an excellent corps of professors.

FATHER LEE'S ARTICLE.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

With reference to the article on "Sisters and Teachers" in the July number of THE ECCLESIASTICAL REVIEW I beg to express the hope that you will see your way to admitting a rejoinder either from Dr. Shields or from some one in sympathy with his educational views. The article is apt to give the impression that he is wedded to a number of heretical and semi-heretical opinions which I know he himself would be the first to repudiate. The statement that he is minimizing or altogether obscuring the supernatural attraction which the religious life affords to young women, and is elevating into their place the attractions of "social service", will be heard with a sense of surprise by those who know either Dr. Shields or his work. These things scarcely

need a rejoinder; but the general tone, the let-well-enough-alone quality of the article, tends to lessen the influence and to thwart the efforts of men who are painfully aware of the possibility of an improvement in the condition of Catholic education here and there throughout the country.

It can be no part of Catholic teaching, nor of Father Lee's purpose, to lessen the excellence of those forms of "social service" which to-day, as heretofore, are sanctified and lifted into the region of the supernatural by being performed, and well performed, by religious men and women, for God's sake.

H. C. BOYLE.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Whilst I sympathize with Father Lee's criticism of the often exaggerated claims made on our religious teaching Sisters who are urged to devote themselves to all kinds of pedagogical fads under the plea that this and that is done in the public schools, I think he overstates his case when he roundly denies that teaching may be a vocation. A religious vocation implies a call to perfection. That perfection is to be reached ordinarily by the observance of the three vows, and by the pursuit of a certain avocation or the regular performance of certain works that require definite gifts of mind and body. An aptitude for teaching, rather than for nursing or for meditating, implies a vocation to a teaching order rather than a vocation to contemplative living. And if such aptitude for teaching is demanded in the candidate for a teaching order, we must assume also a consistent use of the means for perfecting it in the individual or the community by definite training of the faculties and special development of the talents for efficient teaching. The cultivation of modern methods does not imply that we are to ignore eternal principles, nor does the use of modern tools in teaching import a change of the laws of Christian education. Doubtless we need to heed the warning which appears to be the keynote of Father Lee's article, so that our school sisters may not get into the habit of sacrificing the end—which is to secure their Christian perfection—to the pedagogical means whereby they strive to attain that end.

ECCLESIASTES.

PRIVATE DEVOTIONS AS DISTINCT FROM LITURGICAL DEVOTIONS.

Qu. At a recent conference of priests the question was raised: What does the Church understand by "private devotions" as distinguished from "liturgical devotions"? In other words—how do we distinguish the Church devotions which are liturgical and which admit only liturgical prayers and hymns from those devotions in which other than strictly liturgical prayers and hymns are used? I have been requested to write to you and ask for the REVIEW's opinion, which would be highly esteemed. J. A. T.

Resp. *Liturgical devotions* are those public church functions wherein are observed the acts, prayers, and hymns described or sanctioned for use in the official ecclesiastical books (Missal, Ritual, Pontifical, Ceremonial of Bishops, Breviary, and Martyrology, together with the decrees of the S. Congregation of Rites). All other exercises of worship, or service of prayer and chant, are private devotions.

These "private devotions" may be performed by an individual or by a number of the faithful together, silently or aloud, in the church or elsewhere, with a priest as guide and celebrant, or without him.

Private devotions, when conducted in the church with the priest as leader, comprise all kinds of prayers expressive of the Catholic faith, in the form approved by the authorities of the Catholic Church. This "approval" is more comprehensive than that accorded for strictly liturgical services.

Such private devotions, duly approved by competent authority in the Church, may be used *in connexion with* the liturgical services, *provided they do not supplant the liturgical service, nor destroy its unity.* It is this combination of liturgical and private devotions which, we venture to think, gives rise to the doubt touching the meaning of "private devotions" referred to in the above question.

Practically we have very few purely private devotions in Catholic churches. They are usually combined with the liturgical service. Novenas, triduums, jubilees, thanksgiving ser-

vices, sodality celebrations, mission exercises, usually consist of prayers and hymns, processions and acts, which are not prescribed in the liturgical books, but which are invariably combined with or followed by some liturgical act, such as Mass, Benediction of the Blessed Sacrament, the solemn chant of the liturgical Litanies, the *Tantum Ergo,* or the *Te Deum,* etc.

In addition to such private devotions as are linked with or concluded by a liturgical function, we may have the reverse—namely, a purely liturgical service in which private devotions enter to a certain extent as merely illustrative or subsidiary. Thus if at a solemn Mass the children make their First Communion, prayers in the vernacular or a short invocation sung by the children and expressive of their longing to approach the Divine Banquet would not interrupt the liturgical act, any more than does the sermon, and hence would not be against the spirit of the liturgy. On the other hand, the recitation of prayers and singing of vernacular hymns during the parish Mass, even if it be a low Mass, may at times be a deviation from the liturgical unity of the service in which the priest and people combine. To judge properly, amid the varying conditions of religious worship in our churches, as to what is or is not private devotion, we need but apply the principle that all devotional exercises which are approved as being in harmony with Catholic doctrine, but which are not described and rubricated in the official *liturgical* books, are "private" in the ecclesiastical sense. They may be combined with or supplement the liturgical service, but they are not to be substituted for it, nor to be used in a way to destroy the unity of the public prayer or cult, to mutilate it. They may also be used separately from the prescribed liturgical service.

Occasionally we see decisions quoted from the Sacred Congregations, which make it appear that certain prayers in the vernacular are forbidden during the liturgical services. It must be remembered, in interpreting these decisions, that the office of the Sacred Congregation is to safeguard the integrity of the Ritual, and that when unnecessary or irrelevant ques-

tions are put before its tribunal its obvious response must be: *Keep to the rubrics.* This does not mean: Keep the rubrics and do nothing else which is permitted by good sense and the edification of the faithful. It rather means that we must preserve the integrity and unity of the Ritual in all cases.

ST. ZENO AND COMPANION MARTYRS.

Qu. Through an American prelate we secured recently some relics from a Trappist monastery in Germany. They were safely conveyed here in a wooden case with a glass cover, duly authenticated and stamped with the seal of Cardinal Oreglia. The inscription reads as follows: "Testamur Nos reliquias ex ossibus S. Zenonis et Sociorum Martyrum clausas in hac capsa funiculo serico rubri coloris colligata Nostroque sigillo munita, authenticas esse et ex authenticis locis extractas fuisse. In quorum fidem etc.—Datum penes Ecclesiam SS. Vincentii et Anastasii ad Aquas Salvias, hac 28 Januarii 1902. Aloisius Card. Oreglia, S. Stephani Abbas."

There is no doubt about the authenticity of the relics; but on looking for the date of the feast of St. Zeno, I find a number of canonized saints under that name. How shall I know to which of the different martyrs called Zeno the precious remains belong; and how can I ascertain anything about his life and history, since the certificate bears no other clue than that given above?

Resp. The fact that the relics were received from the Church of SS. Vincent and Anastasius at Tre Fontane (Ad Aquas Salvias), and that they are authenticated by the Cardinal Protector of that Church, who is also officially abbot of the head monastery of La Trappe in Rome, indicates without doubt that the St. Zeno in question is the martyr who is historically known to have been put to death with a great number of other Christians in the very locality where the above-mentioned church now stands. The Roman Martyrology commemorates his feast on 9 July (*septimo Idus Julii*) in the following terms: "Romae, ad Guttam jugiter manantem, natalis Sanctorum Martyrum Zenonis et aliorum decem millium ducentorum trium." The "decem millium ducentorum trium"

has been interpreted as the number of martyred soldiers of whom St. Zeno was a chief military tribune, put to death in this spot during the reign of the emperor Diocletian.

The Bollandists (Vol. II for the month of July, p. 687) speak of St. Zeno and Companion Martyrs thus: "Among the many saints, both martyrs and confessors, who bear the name of Zeno, the one who stands out conspicuously as having associated with him a number of other martyrs is this one. The place of his martyrdom is the area of Trefontane, where also St. Paul was put to the sword, and where, according to pious belief, the three fountains sprang up at the time to mark the spot where the head of the holy Apostle had fallen after his decapitation."

The time assigned by the early hagiographers to the death of St. Zeno is that of the persecution under Diocletian and Maximian. These tyrants had ordered that all the soldiers who were found to be Christians were to be expelled from the ranks of the army and further punished. Their number was found to be so great that it aroused the caution of the emperor, who commanded that the legions be sent to the stone quarries and put to labor with his slaves in the construction of the famous hot baths near Rome. Many died of the hardships entailed in the work, or under the cruel treatment of their taskmasters. Others were put to death at the end of the seven years during which the baths were building. Thus the large number given as that of the companion martyrs of St. Zeno is accounted for. The Christians of Rome kept alive the memory of these saints by the celebration of the anniversaries of their death. Zeno himself was said to be a noble soldier of Spain.

Stadler (*Heiligen Lexicon,* Append.) mentions the fact that many of the stones in Diocletian's bath were found in later years marked with a cross, which the Christian slaves were supposed to have engraved thereon to attest their faith or to record the departure of some companion through death, as they fell one by one under the labor of dressing and dragging into place the heavy blocks of stone required for the building.

The time of St. Zeno's martyrdom occurred between 298 and 305; more probably in the latter part of that period, when the baths of Diocletian were being completed.

Of the relics of these Saints nothing definite appears to have been known until some vestiges of them were discovered in Rome at the time of Pope Gregory XIII.

THE NEW BRIDGETTINE BREVIARY.[1]

Catholics in England have done much during recent years to interpret and diffuse, by means of popular translations, the knowledge and study of the Roman liturgy; and a demand for new editions of such works as the English version of the Latin Breviary by John Marquess of Bute (Blackwood & Sons, Edinburgh and London) is an indication that the vernacular version of the liturgy is becoming more appreciated in lay circles as well as among the English clergy. This fact, contrary to what appears at first sight, has not lessened the general estimate of the value attached to the ancient Latin formularies. Nay, in truth, the desire to interpret these has rather stimulated a more careful study of their origin, use, and meaning, in such wise as to foster research among the manuscript treasures of ecclesiastical and monastic institutions. The indefatigable zeal of the monks of Solesmes in connexion with the archeology and interpretation of Gregorian Chant and the liturgy is well-known, as also the labor of other religious communities in whose *scriptoria* the traditional methods and forms have been kept alive. Nor is this activity confined to the convents of men; the monasteries of women have furnished no inconsiderable share of the results

[1] *Breviarium Sacrarum Virginum Ordinis Sanctissimi Salvatoris vulgo Sanctae Brigittae*, horas Deiparae Virginis per ferias distributas continens. Opus pium et omnibus eidem Virgini devotis ob sermones angelicos accommodatissimum. Jussu illustrissimi et reverendissimi Domini Episcopi Plymuthensis, monasterii de Syon Ordinarii denuo typis impressum.—Typis Societatis S. Joannis Evangel. Desclée et Soc., Romae, Parisiis, Tornaci. 1908. Pp. 937. Copies may be obtained in limited number from the *Secretary of Syon Abbey, Chudleigh, South Devon, England*, at £1-15-0 and £1-10-0 (bound), or £1-0-0 (unbound)

accomplished in the recent revival of liturgical studies. We have had occasion to direct attention repeatedly to the scholarly work of the Benedictine nuns at Stanbrook, whose contributions to the interpretation of the liturgy have been a very inviting feature of *Church Music* for several years.

Among the most recent instances of choice liturgical recension we may mention the new publication of the Bridgettine Breviary, whose text dates back to the fourteenth century. It belongs to the privileged offices, having maintained its exemption from the changes introduced by the Council of Trent, since it had been in use for over two hundred years before that time. The last printing is of the year 1679. On the occasion of the celebration of the fifth centenary of the canonization of St. Bridget of Sweden, foundress of the Order of Bridgettines (SS. Salvatoris), the abbess of Syon, Chudleigh (the only community in England which survived—though not without interruptions—the ravages of the suppression at the time of Henry VIII), petitioned the Holy See for permission to restore the ancient office to its canonical use in the community, with such modifications as would be required by an adaptation to the present Roman Calendar. The work was done and the present Holy Father by a special rescript addressed to the nuns of Syon Abbey, 29 March, 1909, sanctioned the adoption of the Breviary as adapted at the hands of Father Thomas Bergh, O.S.B., and approved by the Bishop of Plymouth.

The ancient text of the Bridgettine Mass has remained unaltered and conforms to the original MS. (L. I. 13) discovered by the Benedictine Gatard in the library of Trinity College, Dublin. The offices harmonize with those of the missal, which is in the main identical with the Solesmes edition in regard to the chant and indicates the peculiar usages prevalent in monastic choirs during the thirteenth century. The MS. referred to bears traces of having come from a German or Dutch monastery, and shows corrections according to the modern system of grouping the notes on the accented syllables and of cutting off the long notes.

The beautiful typography of the Breviary is by the Desclée

firm (Societas S. Joannis Evang.), and some illustrations in antique half-tone, taken from the engravings by Wolffgang made for the edition of 1697, embellish the account of the life of St. Bridget and her daughter, St. Katharine of Sweden. The splendidly-printed volume will doubtless prove of genuine interest to students of liturgy. We are informed that a limited number of copies has been placed on sale, and may be obtained from the secretary of Syon Abbey, which is the only community of the Order in England.[2]

The Order was founded by St. Bridget of Sweden about the middle of the fourteenth century. It has no connexion with the so-called Bridgiddine nuns in Ireland, of whom there are two separate foundations: one of which existed before the time of the so-called Reformation, and another which Bishop Delany of Kildare called into life at the beginning of the last century. The latter has several flourishing communities at Tallow, Mountrath, Abbeylaix, and Choresbridge. These follow the rule of St. Augustine. The nuns of St. Saviour, as the daughters of St. Bridget of Sweden are called, received their rule from Rome. The first community was established under the directions of the Saint by her daughter, St. Katharine, in Wadstena, of the north country. This house was for centuries the home of piety and learning. The monks who as confessors and instructors formed a branch of the Institute governed by the abbess, were famed as professors at the University of Upsala, and many of their names are identified with the progress of Swedish science and letters. The same might be said of the nuns, except that their activity was confined within the precincts of their monastery. The *Diarium Wadstene* is a work of historical importance, and one of the chief sources of the civil and religious history of the realm. There was a noted printing establishment in the monastery, and

[2] There are two monasteries of the Order in Holland (Uden and Weert), one in Germany (Altomünster, Bavaria), and two in Spain (Acoita and Lacerta). An attempt to support an old settlement of the Order which had long survived in Russian Poland seems doomed to failure. So say the last reports of the Catholic Missions.

some of the earliest classical editions and Swedish translations of the Bible were published by the religious. The *Sielinna Troëst,* from the pen of St. Katharine of Sweden, the poetical works of Botildis (1477), and of Anna Zinnerin, prioress of Maihingen, are monuments of national literature produced under the impulse of religious zeal for science and letters. The national library of Munich contains some magnificent specimens of illustrated MS. choral books produced by the nuns of St. Bridget, and a catalogue of the library of Syon in Isleworth (Northumbria) shows that the monastery possessed a fine collection of MSS. It is a noteworthy fact that the nuns of St. Saviour had a written language entirely of their own and current in all of the communities of the Order, so that the houses of different nationalities found it easy to communicate with each other. There is a tradition also that the fine art of needlework peculiar to Swedish industrial institutes is an heirloom of the nuns of Wadstena, who invented the same and taught it to their pupils.

THE KEY OF THE TABERNACLE.

Of late years the custom of using a certain kind of safety-lock, known as the Yale lock, for securing the doors of tabernacles in our churches and chapels, has become almost universal. The advantage of these locks is a special form of pin-tumblers introduced into the mechanism, which takes the place of the old-fashioned wards, and admits of many variations whereby the chance of opening the lock with any other key, however similar in shape, is rendered very small. Burglars find it difficult to open these locks with false keys.

But a very inconvenient feature of these safety-locks is the shape and size of the key which is made flat and small, so as to fit into a minute hole, thus precluding the blowing in of powder to explode the lock.

Since the doors of the tabernacles to which these safety-locks are applied are often very massive, it not infrequently happens that their settling into place, owing to damp or weight,

makes it difficult to introduce and turn the skeleton-key in its proper bearing. The result is a series of wrenchings which end at times in the twisting or breaking off of the key, not to speak of the injured forefingers which the violent turning of the sharp-edged little key produces in the anxious celebrant, who feels the awkwardness of keeping the people not only waiting, but without Communion, until a mechanic can be summoned to relieve the situation. These cases happen quite frequently.

Now in the first place the safety-lock is unnecessary for small tabernacles with breakable doors, because a burglar will find no difficulty in cutting the panel or wrenching off the hinges, and will therefore ignore the intricate lock. Besides, there are other safeguards, personal or mechanical, which are better calculated to keep off the sacrilegious intruder from the Blessed Sacrament and the altar vessels.

In large churches, where the number and preciousness of the sacred vessels, together with the seclusion of the sanctuary which protects the prowling thieves from vigilant officers, present greater danger of the sacrilegious breaking of the tabernacle, greater precaution is, of course, to be observed. Here the safety-lock prevents the easy opening and obliges the burglar to resort to boring and explosives. But in such cases the tabernacles are, as a rule, more costly, being made of heavy marble or steel-casing, which warrants the additional and comparatively inexpensive device of a special key, made easy to handle, shapely and strong, so as to prevent its twisting or breaking in the hand. The genius of our locksmith will find no difficulty in providing such keys if we insist on their being made for the definite purpose indicated.

Moreover, the regulations of the Ritual, Ceremonial, and conciliar statutes speak of this matter in terms sufficiently plain. They imply that the object of the tabernacle key is not merely to make sure of locking in the Blessed Sacrament so that no one but the priest can lay hold on it, but also to keep it sacredly guarded from the approach of the laity, that is to say—to prevent anything like irreverence and incon-

venience such as might be incurred by the necessity of having to call a locksmith or the sexton or a sister-sacristan for the purpose of making an effort to open the tabernacle during the liturgical acts of Mass or Benediction. The rubrics call for a "custodia, fidis clavibus obserata, seris firmis custodita ne ad illud temeraria manus possit extendi." The proper form of tabernacle key is a key conveniently large, of strong metal, and covered with gold, so as to be reliably useful for its purpose, and shapely and beautiful because of its being an article of the sanctuary and a symbol of devotion to the Blessed Sacrament.

Criticisms and Notes.

THE REVIVAL OF SCHOLASTIC PHILOSOPHY in the Nineteenth Century. By Joseph Louis Perrier, Ph. D. The Columbia University Press: New York. 1909. Pp. viii-344.

The book before us will delight the heart of every scholastic philosopher; not so much for its contents, though they be excellent, as for the fact that it did at all appear. We know too well how the development of scholastic thought has generally been ignored by modern philosophy. There seems however to be a change of attitude in this respect of late. A man as far removed from any taint of scholasticism as Wundt has declared that scholastic philosophy offers the most plausible explanation of the psycho-physical phenomena of which he has made such a thorough study. Is it because the philosophers of to-day are less subject to that infectious epidemic of irrational prejudice, or is it that the growing influence of scholasticism has forced itself into recognition? Perhaps both factors have brought about this happy and healthy condition of things. It will be a gain for all concerned. The broad stream of scholastic tradition carries valuable elements of the best thought of all ages. And the currents of modern speculation certainly contain many an active ferment capable of regenerating some of the old scholastic theories. Their mutual contact would have the most beneficent results. Perrier's book is likely to do pioneer-service in this direction. It is not written by one of the guild. It will find its way to many a desk, where others would run into a *cul-de-sac*. And scholasticism could not have found a more fair-minded, more impartial exponent than the author. His candor and his utter freedom from all prejudice toward medieval thought and its revival in our century are unusual. His knowledge is comprehensive and thoroughly accurate.

The author purports to give an appreciative outline of the scholastic system and a brief sketch of the recent revival of the philosophy of the school. In scope his book is similar to that of Dr. de Wulf which bears the title: *Introduction à la philosophie néo-scolastique*, and which has been translated into English by Dr. P. Coffey of the Louvain school and at present a professor at Maynooth. In drift and tendency it somewhat differs from the

latter. Whereas de Wulf's exposition is wholly apologetic and eulogistic, Perrier's is neutral and critical. Of course Perrier does not intend to give the complete scholastic system; he only surveys its principal and characteristic tenets, comparing them to modern theories on the same points. We find a chapter on Logic, the validity of Metaphysics, Act and Potency, Substance, Cause, the Constitution of Matter, the Substantial Form, the Modern Hypotheses on the Constitution of Matter, Nature of the Human Soul, Abstraction, Proofs of the Existence of God, Attributes of God, Moral Philosophy. The contents, it will thus be seen, are as complete as they could be within the compass of the author's intention. There is no useless controversy, but a clear, precise exposition of the essential ideas of scholasticism, with just a touch of occasional, mild criticism. It gives the reader a square and working conception of what scholasticism means, though it does not by any means give or intend to give a thorough knowledge of scholastic philosophy.

Even the phraseology of the author has an altogether scholastic coloring. It is rarely that one meets with an improper use of a term. I quote one instance. The author repeatedly speaks of matter and form as producing the corporeal substance. Such a construction of the word "produce" is utterly abhorrent to scholastic feeling. It bespeaks an insufficient insight into the function of matter and form, which is not to bring forth anything, but to enter into the very constitution of the new corporeal substance and to lose themselves in a new identity. But if at times scholastics blunder in this particular, we are not surprised at this lack of nicety in one who does not profess to be a scholastic. The author, moreover, judges that the theory of matter and form has been exploded by modern scientific discoveries. Whether the ultimate units of matter be atoms or electrons or ions, this has no bearing on its essential constitution. The chemical theories of the scholastics were crude and awkward. But they did not base their theory of matter and form on them. Hence the ridiculous breakdown of the latter does not involve the philosophical speculation. That was built on the general attributes of matter: extension, inertia, passiveness, and mutability; attributes which stand in the face of all scientific research. Then the theory of matter and form is so intimately wrapped up with numerous other doctrines of scholastic teaching that it can

hardly be given up without dealing a deathblow to the whole system.

We notice another very queer use of a word. The author tells us that the existence of electrons has been evidenced by experience. Neither molecules nor atoms, and far less electrons, can ever become an object of experience. What is true is that their existence has been ascertained by scientific experiment. These little slips do not detract from the value of the book. But they prompt the remark that the scholastics have never been excelled for accuracy of speech and keenness of definition.

The second part of the book surpasses even the first in merit. It is historical. Very exhaustive and complete, it contains information which could not easily be reached except in very bulky works. The chapter on the neo-scholastic revival in the United States is particularly interesting. There is hardly a name which escapes the author. The Bibliography pertaining to the neo-scholastic revival comprises 88 pages and is remarkable for its completeness and accuracy. It certainly ranks with the best on the subject.

We congratulate the author upon his splendid work. He has rendered a great service to philosophy. It can only be wished that his conciliatory and truly scientific attitude may find many imitators. The Columbia University Press deserves praise for the present publication, which reflects credit on its scientific impartiality. Work of this kind will do much to promote the interests of philosophy.

C. BRÜHL.

LEIBNIZ. Avec de Nombreux Textes inedits. Par Jean Baruzi. La Penseé Chretienne. Paris: Bloud et Cie. 1909. Pp. 386.

LEIBNIZ ET L' ORGANISATION RELIGIEUSE DE LA TERRE d' après des documents inédits. Par Jean Baruzi. Paris: F. Alcan. Pp. 524.

This new appreciation of Leibniz is based on a great number of unpublished documents. His unpublished writings by far outnumber and outweigh those that have been printed. Only recently they have been raised from the dust of the library of Hanover and catalogued. Some of the discoveries made have been interesting and surprising. One need not value every scrap of paper left by a great author as an inestimable treasure that

should be communicated to the public at large. Generally men give us their best during their life. But for the scholar and the biographer such discoveries may be of importance. They frequently throw a new light on one or the other question of detail. And so it happens to be in the present case. Baruzi does not claim to give us a new Leibniz. He does not intend to recast our ideas of the author of the Monadology or to reverse the verdict of history concerning his merits and character. The contours of an historical portrait have been too well fixed after the lapse of two centuries for them to be essentially altered by any new discoveries. Nevertheless his book is absorbingly interesting. It does not exhibit the finished ideas of Leibniz: but these ideas in the making, in their genesis. We see from whom he derived his ideas, how he remodeled them, how he fused them with his own concepts. For Leibniz was not an original thinker, like Descartes, but an omnivorous reader, and he took his suggestions from all sides. In the unpublished writings we trace the conflicting currents of his philosophy to their various sources. We see why the speculations of Leibniz lack harmony and unity of system. He was not enough of a philosopher to unify the elements gathered from such disparate sources. Being a logician and mathematician he saw only the outward edges of contradictory concepts and flattered himself that he could weld them together by breaking of the edges. But the inner profounder disharmony of his thought remained. These unpublished documents also clear Leibniz of the suspicion of dishonesty which has sometimes been raised against him. Not everything in his works is personal. Much is official utterance and much to be qualified by external circumstances. The book brings out the fine points of the thought and character of Leibniz. For a thorough understanding of Leibniz it is indispensable. The texts added are well selected and abound in beautiful thought and pithy sayings. To quote but one: "Bodies are only the work of God; Spirits are the Kingdom of God." This volume on Leibniz certainly forms a valuable addition to the meritorious collection called *La Pensée Chretienne;* and it does honor to author and publisher.

Previous to his producing the general sketch of Leibniz just described, M. Baruzi had made a somewhat detailed study of one

aspect of his hero's great genius—Leibniz's dream of a world-wide religious empire. The results of that study are presented in the volume the title of which is given the second place above. The splendid vision of the seer in which the vivifying glow of the heart and the luxuriant colors of imagination cover somewhat the inconsistencies and gaps of detail, is unrolled before the reader. Europe, Egypt, Abyssinia, the Far East, America, are, through the coöperation of Louis XIV, the Jesuits, and Peter the Great, to be united in one vast spiritual kingdom. This picture occupies the first part of the book. The construction of the universal church is described in the second part.

The famous controversy between Leibniz and Bossuet is here for the first time related in the light of documents hitherto unpublished. M. Baruzi closely traces to its most intimate source Leibniz's ideal of religious unification, i. e. his theological conceptions, his ideas of Christianity, and his profound sense of God's love. The work thus lays bare the hidden workings of the soul of the great idealist: its aspirations, gropings, strivings toward human unity and personal union with God; as well as the ardent, untiring, even though not always consistent, efforts toward their practical realization. In it the best, the noblest, the most unselfish elements of Leibniz's character stand out to the life. The work is no less inspiring than illuminating. It deserves a place by the side of the other valuable studies in the history of philosophy that form the *Collection historique des grandes philosophes* whereof it is a part.

Literary Chat.

The last number of the *Biblische Studien* is devoted to a critical examination by Dr. Wenzel Posselt of Chapters 32-37 of the Book of Job. The author comes to the conclusion that the speeches of Elihu which have generally been considered by modern critics as a later introduction or interpolation in the text, are really to be attributed to the original author of the book, who simply adopts a prose style and a certain prolixity of description to mark the dramatic change in the composition of the discourses. (B. Herder.)

Father J. J. Burke's *The Great Problem* is a collection of fifty-eight sermons, suggested for the most part by some text from the Gospel of

the Sunday or feast. They cover all the chief phases of Christian morality and the doctrine of the great fundamental truths of the Catholic Church. Short—nearly all of them are intended for five-minute sermons—and written in a clear terse style, they are apt to fix the attention and bring home the lesson they contain.

More in the nature of a series of addresses, but equally sound in thought, is a volume by Monsignor McGavick entitled *Some Incentives to Right Living* (M. H. Wiltzius Co.). The subjects are—A Man's Worth; Intemperance; The Courage to do Right; The Faces of the Dead, and similar topics. The language is excellent, and the form of expression in harmony with modern ideals of Christian interpretation.

One of the most touching and beautiful biographies of the modern missionary is that of Father Victor Delpech, a Jesuit priest who died in 1887, at the age of fifty-two years, at Madura on the Indian coastland. He did not shed his blood as a martyr, but succumbed to fever after years of devoted service among the natives, who idolized him as a saint while he taught them by his example the virtue of loving Christ. The life is written by Father Pierre Suau, a fellow laborer in the vineyard of India, who entitles it *Une Ame d'Apôtre* (Casterman, Tournai, Belgium).

The *Catholic School Journal* (Milwaukee) for June has several excellent papers on the aim and criterion of true education. The ultimate end of all school training must be to make the child realize the duty of shaping its faculties into the likeness of Christ and using them for the glory of God. The teacher needs perfect tools and perfect methods to bring about this aim; but if she loses sight of that, she will fail even with the best appliances of the pedagogical art. This is the scope of Father Sloan's paper "Educating the Children to live with Christ"; similar in purpose is the article by Sister M. Fides on "The Criterion of Religious Training." All in all, the *School Journal* seems to furnish such useful matter to Catholic teachers that to dispense with it as an aid in school-work would appear to entail the loss of opportunities to do good service in the schools.

A commission of ecclesiastical and civil functionaries has been formed in the Lombard city of Bergamo, with a view of procuring the publication of the official records of the famous canonical visitation made in the diocese of that name by St. Charles Borromeo as metropolitan of Milan in 1575. The original papers comprise the *Acta et Decreta*, together with valuable pastoral notes, and are preserved in the archiepiscopal archives of Milan. They cover about forty manuscript volumes. As sources of ecclesiastical discipline and as interpretations of the statutes of the Council of Trent they are important. It is calculated that the matter can be collated in three good-sized volumes, and the

attention of librarians and others interested in the work is invited. Further information may be obtained from Prof. D. Angelo Roncalli, *Episcopia*, or from Prof. D. Giuseppe Locatelli, *Biblioteca Civica*, both resident at Bergamo, Italy.

The Catholic Summer School Press has issued a second edition, with emendations and an Appendix, of Dr. James J. Walsh's *The Thirteenth, Greatest of Centuries*. The book is really one of the most valuable contributions to the Catholic literature of our day, and its popularization will do much to dispel Protestant misconceptions of the attitude of the Church toward civil progress. At the same time it teaches Catholics how much the modern world owes to the Church for the advance in civilization which we commonly ascribe to purely secular forces. The volume is an educational medium of the best type and one of the most suitable books to present to an intelligent, reading non-Catholic whose attention we would direct toward the claims of the Catholic Church historically demonstrated.

Brief German Grammar by Ham and Leonard (Ginn & Co.) is a most satisfactory text-book for schools in which only a short course of German can be given. It is so planned that it can be completed by the end of the first half of a school-year, and the pupil who has been carefully taught each lesson will have a good grasp of the main features of the language. The exercises are chosen or composed with evident care to facilitate the memorizing of words and the free construction of phrases. The book has been given a thorough test in the class-room by means of two privately printed trial editions, and its value becomes apparent at once to one familiar with the ordinary difficulties of teaching German to American children.

The Faculty of Political Science of Columbia University is doing much profitable work by its analytical studies of the economic and civic history of the United States in the serial volumes published under its auspices. *The Conflict over Judicial Powers in the United States to 1870*, by Professor Charles Grove Haines; *A Study of the Population of Manhattanville*, by Dr. Howard Brown Woolston; *Transportation and Industrial Development in the Middle West*, by Dr. William F. Gephart of the Ohio State University—are the latest volumes of the series issued by the University (Longmans, Green, & Co.). Of more general historical and philosophical interest, although directly illustrative, and therefore indicative of progress in modern economics, are Dr. Philip A. Parsons's *Responsibility for Crime*, Dr. Jacob S. Schapiro's *Social Reform and the Reformation*, and Dr. Carlton Huntley Hayes's *Introduction to the Sources relating to the Germanic Invasions*.

The *Ave Maria* has found the secret of printing and making in handsome style little brochures of storied interest. Two samples before us

are Christian Reid's *The Coin of Sacrifice*, and J. G. R.'s *Father Jim*. They are specimens of good reading, also of good taste in bookmaking, which latter quality does much more to recommend the substance within pages than is generally allowed by publishers of Catholic literature. These things are read in the cars on short journeys or in the nooks of public resorts, by good people who want to improve their minds and hearts, or at least entertain themselves and friends with healthy food for imagination whence good comes somehow. Such people do not care to parade a cheap-looking book or brochure any more than they care to exhibit a bandanna or a soiled handkerchief, however useful either may be where the better article is not available.

Rebels of the Reformation, by Wilkinson Sherren, author of *The Wessex of Romance* (Francis Griffiths, London), is a timely study of certain phases of the social conditions in England during the so-called Reformation period. The author is not a Catholic, but like Gairdner and other recent students of that period, he makes it plain that the seemingly dominant and hitherto accredited factors in the social and religious upheaval of Henry VIII's day, were but the show-cards behind which were concealed the really potent causes. To understand the Reformation we must consult not so much the acts of Parliament, as the acts that reflect the ordinary life of the day. Mr. Sherren, far from condemning the Catholic clergy, points out that they were in the majority of cases the best friends of the people and that one of the greatest sources of economic distress during the uprising of the peasants was the dissolution of the monasteries.

Students who desire to get a glimpse of both sides and therefore a less biased view of the social aspect of the Reformation period are directed by Mr. Sherren to read Greene's *Short History of the English People*, More's *Utopia*, Geikie's *English Reformation*, Traill's *Social England*, Gasquet's *Henry VIII and the English Monasteries*, Dixon's *History of the Church of England*, and the histories written by Strype, Holinshed, Hooker, Gairdner, and Froude, the *Political History of England*, Hallam's *Constitutional History*, *The Cambridge Modern History*, the publications of the Camden Society and of the Royal Historical Society. There is a good deal of bias in some of the above-mentioned volumes, but the judicious mind will be able to balance statement with statement when the facts are placed side by side in their various interpretations.

Gerson's *Traité du Devoir de conduire les Enfants à Jésus-Christ* has been published by Bloud et Cie (Paris) among the "Chefs-d'Œuvres de la Littèrature Religieuse" issued by that enterprising firm. The French translation is made by A. Saubin. A useful reminder of the duty incumbent on pastors to look after the little ones of their flock.

The Book of the Lily and other Verses, by a Sister of the Holy Cross, are simple and dainty reflections on Our Blessed Lady's ways and acts which foster the taste of delicate spiritual love in rhythmic sentences. It is a book which suits all seasons when we have a mind to freshen affection toward Mary in our own souls or in the hearts of others. The type and cover are as chaste and attractive as the robe of the Mother of Christ. (Ave Maria Press.)

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